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THE A. M. E. ZION QUARTERLY REVIEW

The A. M. E. Zion Quarterly Review

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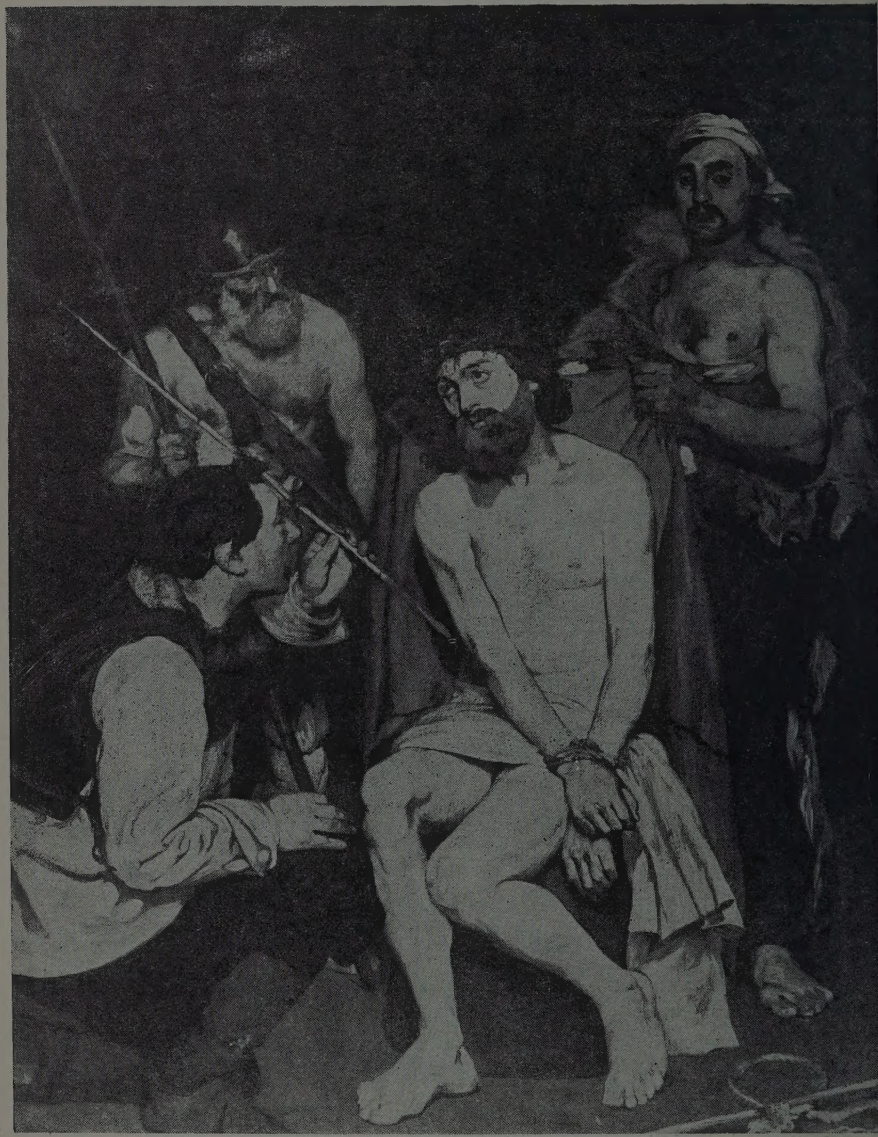
Jesus Insulted by the Soldiers



Courtesy of The Art Institute of Chicag

Jesus Insulted by the Soldiers

Edouard Manet. 1832-1883. French

Original: Art Institute of Chicago, Chicago, Ill.

"Then the soldiers of the governor stripped him, and put on him a scarlet robe. And they planted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled before him, and mocked him saying, Hail king of the Jews." Matthew 27:29.

Manet, a modern French artist, has taken this verse and with almost photographic realism has pictured each phrase literally. The military might of the governor is displayed in the burly soldier in the rear wearing his iron helmet and carrying a long sharp spear. The cruel scourge is on the ground at the lower right. Christ has been stripped of his garments; the soldier behind him is putting the scarlet robe about his shoulders; the crown of thorns is upon his bleeding brow; the kneeling soldier, manifestly in an attitude of subtle contempt and derision, is just in the act of placing the reed in his hand and one of them has his mouth open to mimic the plaudits given a king as he cried, "Hail, king of the Jews!"

This is typical of Manet's work. His figures are in full illumination set off by deep shadow. His work records his observation of life and he pictures each scene as though it had been an actual photograph which he chose to paint in oils. This approaches the historical accuracy so many people demand in Bible pictures today. He was interested in direct study of the realities of life and seems to present surface values in tones of light and dark. True to his detached aloof manner, he does not tell us his own feelings regarding this incident; he depicts it and we are free to glean as little or as much as we can—he does not help us toward its interpretation.

At one period of his life, Manet was greatly enamored of all things Spanish. We have a reflection of that in the attire of the kneeling soldier and especially in the face and headdress of the man at the right. The soldier at the back appears to be a Roman and the figure of Christ is more nearly an international type—even universal. Our Lord is seated on a pillar and his hands are bound about the wrists with rope. His body is young, strong, sinewy; his face pale and white. His eyes look upward as though pleading for mercy or help or pity.

This presents the facts of the Biblical story, and while it has not passed through the fire of the artist's imagination so that he gives us a new and vital message, it will nevertheless appeal to many because it is simple, straightforward and one can gather it all in a brief space of time. It further meets the demands of historical accuracy.

—Florence Turverey Reeves.

The Methodist Worship Service

PART TWO

by Reverend R. P. Marshall

St. John Methodist Church, Sunbury, Pa.

The *Book of Worship* of the Methodist Church provides four Orders for Morning Worship. The last of these is the famous "Order for Morning or Evening Prayer," prepared for the American Church by John Wesley. This is suggested for "occasional use." It is a somewhat abbreviated form of Morning Prayer, containing all of the usual responses and collects but providing for an extempore prayer, which ends, however, with a benediction form, instead of the Lord's Prayer.

All three of the other Orders open with calls to worship, and all contain a prayer of confession. Number One omits the Words of Assurance and Prayer for Pardon.

In the introduction to the Orders of Worship, the editors say, "An order of worship should move with unity and meaning. There is a fourfold aspect to an order of Worship. Four attitudes of the devout worshipper are presented in ascending movements—adoration, confession, affirmation, and dedication. They imply the divinely descending movements of vision, pardon, illumination, and fruition.

While this pattern allows for wide variety of content, it at the same time possesses such unity that, if it is generally used by our churches, a Methodist will feel at home in any Methodist Church. That is because the things we are most used to always come in the same order. For example, the Lord's Prayer, the Responsive Reading, and the Creed are always found in the same place, as are the Call to Worship and the Benediction."

The fourfold pattern described is illustrated as follows:

1. *The Adoration of God*

The congregation should be called to worship at the opening of every service by a hymn of praise and adoration.

Prelude
Call to Worship
Hymn
Invocation
Collect

2. *The Confession of Sin*

If through adoration we come to a vision of God, we naturally feel the

need of confessing our sins.

Prayer of Confession
Silent Meditation
Words of Assurance
Prayer for Pardon or Words of Forgiveness
The Lord's Prayer

3. *The Affirmation of Faith*

The experience of forgiveness should bring a mood of exaltation, in which we can affirm our faith through music, scripture and creed, all moving toward the pastoral prayer.

Anthem
The Responsive Reading
Gloria Patri
Affirmation of Faith
The Lessons
    Old Testament (or Epistle)
    New Testament (or Gospel)
Pastoral Prayer

4. *Dedication of Life*

All that follows the Pastoral Prayer, from Offertory to Benediction, should be in a mood of dedication, which is centralized in the Sermon. The goal of all worship is the dedication of ourselves, in the name of Christ, to his Church and Kingdom.

Offertory
Hymn
The Sermon
An Invitation to Christian Discipleship
Hymn
Silent Prayer
Benediction
Postlude

1. There are several important things to be observed in following a pattern such as this. The first is that the congregation should be taught the meaning of the liturgy. It is not sufficient to say, "This is the way we are supposed to do it," and leave the feeling that the order of worship has been arbitrarily handed down. If the congregation understands what it is that they are supposed to do, in nine cases out of ten, they will enter enthusiastically into such a service. One Methodist pastor introduced the new order of worship to his people in a series of sermons on worship, and found that there was no opposition and much appreciation. Another found that a few members were inclined to think of all ritual as unnecessary and "Catholic". To combat this feeling, he took occasion to devote the entire two weeks of the Vacation

Bible School to a course on The Church and Its Worship, with lessons adapted to all ages. As a final treat, the children were invited by the local Catholic priest to visit his church and hear an explanation of the various practices of Roman Catholic faith. The priest very kindly refrained from any attempt at "proselyting" but took occasion to point out various differences between Roman Catholic and Protestant views and ceremonies.

After spending an hour listening to the explanations of Catholic ritual and church furnishings, the children and their teachers reported that, although they were made more sympathetic toward the Catholic faith by such a brotherly attitude, they were more convinced than ever that their own pastor was not in any danger of "going Catholic".

It must be remembered that the average Methodist congregation, as well as those of other non-liturgical Churches, is completely unaware of the reasons for religious ceremonial. The morning service has its "opening exercises", seemingly as a fill-in until the crowd gathers and the preacher thinks it is time to preach. When the meaning of the ritual is explained, they are almost always eager to participate. One small church, in a rural community, in one year, made the transition from a bare auditorium and a short "preliminary" to a beautiful chancel, complete with altar, cross and candles, side pulpit and lectern, and a liturgical service that was hardly distinguishable from the ancient form of the Prayer Book. The Holy Communion liturgy was sung by choir and congregation and the minister wore a cassock-gown and stole. As a result, attendance increased at morning worship, communicants almost doubled, and a new spirit of reverence and loyalty was manifested. In answer to criticism that liturgical worship destroys the evangelistic emphasis, the pastor pointed out that a forty-per-cent increase in active membership in two years did not indicate a loss of spirituality, especially as this increase came during a time when the population of the town declined.

We must emphasize the fact that, according to this pastor, the change did not come about because he changed his chancel or started singing the responses. It came about because the congregation learned the meaning of worship.

2. A very important part of the new Methodist order of worship is the bringing back of the ancient custom of reading the Words of Assurance and Prayer for Pardon. This has, heretofore, in most of our churches, been found only in the liturgy of Holy Communion. What is more fitting that we, who made no provision for confession to a priest, shall offer to our people the opportunity of making a silent and solemn confession of sins following the Prayer of Confession, and then hearing the beautiful words of assurance which Jesus spoke, and listening to the minister pray that God, for Christ's sake, will blot out our sins.

One of the prayers for pardon reads as follows:

> O Lord, we beseech thee, absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Christ's sake, our blessed Lord and Savior. Amen.

To be preferred is this one, taken from the service of Holy Communion in the Book of Common Prayer and revised by John Wesley:

> Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

Note that this prayer was changed to avoid the suggestion that the minister was actually pronouncing, in his own right, the absolution of sins. In the Prayer Book it reads: "have mercy upon *you*, pardon and deliver *you* . . . "

The Responsive Reading, which takes the place of the Psalter in the Prayer Book, is read from the selected readings at the back of the Hymn Book. These selections have not been revised since 1935, and, in their present form, are very inadequate. Composed of readings from the Old and New Testament, they are an unfortunate example of the "tinkering" popular about that time. Instead of providing readings from the Psalms for every Sunday, they give alternate selections made up of verses which are (in the case of New Testament readings especially) selected from varying sources and drawn out of their proper content to form a sort of Bible reading on a given subject.

In addition to the critical question which is raised by such editorial patchwork, the use of passages from the epistles of St. Paul bring us face to face with the fact that the writings of the Apostles to the Gentiles were at times, as St. Peter said, "very hard to understand", and harder still to read in unison. Responsive readings, to be practical, must be in rhythmical form. Prose, with its confusion of accents, is almot impossible to read aloud in perfect cadence. The result is a mumble and blur of words.

The *Book of Worship* provides a section of Special Acts of Worship containing many great canticles and litanies, some of which can be used as responsive readings at any service. For regular use, and where the Book of Worship is not available, it is wise to choose carefully the reading from those given in the *Hymnal,* avoiding like the plague the readings from the epistles and choosing those from the Psalms.

Responses, to be found in the proper place in the Hymnal, may be used wherever appropriate. Especially beautiful are the *Gloria Deo* and *Gloria Tibi,*

properly used before and after the Gospel. These should be sung by choir and congregation. In John Wesley's *Sunday Service* the *Te Deum* is to be sung, or said, following the Old Testament reading, and the *Jubilate Deo* after the New Testament lesson. These are mignificent chants, but a trifle difficult for congregational singing.

3. In regard to the Lessons, we have already mentioned that some ministers prefer to use the Epistle and Gospel lessons for the day, as given in the Prayer Book. (And, by the way, every Methodist minister, at least, should possess a copy of this book, which is the heritage of the entire church, and not only of the Anglicans.) Some find that it is easier to read the Lessons from this book than to turn to the suggested lessons from the Old and New Testament, but it is possible that the psychological effect of opening the big pulpit Bible is worth more than the added convenience of smaller volumes. Ideally, the Gospel and Epistles should be reserved for the Holy Communion, which ought to be observed each Sunday.

4. The Affirmation of Faith, although given in several forms in the Book of Worship, should be either the Apostle's Creed or the Nicene Creed. There is no excuse for the adoption of creeds such as "A Modern Affirmation" which has not the sanction of custom nor the association of familiarity.

The Church has done well to accept no new creeds which have as their purpose the simplification and modernization of the statement of our beliefs. The Apostles' Creed is, at best, an inadequate statement of the Christian message, but it was never supposed to be more than that. It was a carefully worded statement which stressed the points at issue in the theological controversies of the age. Its antiquity is its best recommendation. For a more complete statement of our beliefs, the Nicene Creed is available.

The criticism that these creeds are out of date is unfounded. If the Church changed its creeds to fit the prevailing theological wind, it would have no continuity of liturgical life. Already the shibboleths of Modernism fall strangely on our ears, as the spiritual climate becomes warmer. To insist that the creeds which we recite each Sunday must exactly express our theological beliefs is to say that we should each recite his own statement, for we could no more agree upon a "modern" affirmation than we could upon the ancient words.

One small point is frequently misunderstood by congregations. It is proper to say the Creed with eyes open and head unbowed. It is not a prayer, but an affirmation.

5. Nothing is more abused in our worship services than the Pastoral Prayer. Often it is a recital of all the world's troubles addressed to Almighty God. One woman was asked about the condition of a sick friend. "I don't know", she replied, "I haven't heard the minister's prayer yet."

Is the Long Prayer, as the Scots call it, nothing more than a bulletin board of illness, deaths, and wars? Must we ramble over the earth, stopping to tell the Lord about the need for more missionaries in China, the difficulties in Africa, and, after a Cook's tour of the world, come home to retail the events of the past week? Need we make our prayer so long that small children fall asleep and grown people grow restless?

We may put it down for a fact that, as there are a few souls saved after thirty minutes of preaching, there are certainly fewer helped after two minutes of praying. I once listened to a prayer which lasted exactly fifteen minutes. I know because I timed it. Why should anyone pray that long? The answer is that he wasn't really praying; he was preaching the sermon that he felt the visiting minister should have preached and didn't. When a very young preacher, I learned never to call upon an older man for a "concluding prayer". I pointedly asked for a Benediction.

6. But that brings us to the consideration of just what is a Benediction? Surely it ought to be plainly understood, but circumstances point to another conclusion. After many years of listening to services in various Churches, I have learned that seemingly only a few outside of the liturgical Churches understand that a Benediction is never a summary of the sermon, nor an ordinary extempore prayer, but is always a short, fixed prayer which should be read or memorized and said in unvarying form. One may, if necessary, preface the Benediction proper with a short prayer, but this must always end with the ancient words, or, at least, words which express a similar idea, which is that of commending the worshippers unto God and his grace as they go from the place of worship.

A so-called benediction which is sometimes used in young people's meetings is lovely in form, but its meaning is far different: "The Lord watch between me and thee, while are are absent, one from the other." The true meaning of the words, when known, destroys the effect of the supposed blessing, for this was the warning of Laban to Jacob, whom he suspected of stealing his household goods, and meant literally, "May the Lord keep his eye upon you while I can't!"

Perhaps the best of all benedictions is in the words of Paul: "The grace of the Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost be with you all."

The grand old Jewish blessing is often used with great effect, and with these words I close this study of worship: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. Amen."

The Communal Life in the Early Church

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The affinity of the group into a community was nothing unusual for the Jews because they had the same hope, belief and activities. It was here that Christians had their rebirth and the formation of a new type of humanity. It was here only in fellowship with one another that they could rightly live their own individual lives.

There have been many discussions concerning the so-called communistic organization of the group. This activity was purely economical, social and consumptive, not political or productive. It is a great mistake to affiliate the activities of the group in Jerusalem with communism, for it is the way any simple minority group reacts. May we note that many of the Jews had come down from Galilee and other places and had no means of regular livelihood and since they were looking for immediate return of Christ, there was no time to develop a permanent economic system. There was no legal machinery for enforcement; nor was any communal production carried on. They were living upon their joint capital as they waited for the coming of the new age into which no one could take earthly treasures.

> There never was a strictly communistic organization of the group. Love led them to share with each other in a spirit of intense brotherhood. [1]

May we note further, that the group accepted moral and social responsibility for all involved within their fellowship. In no part of the church did Christians fail to recognize a responsibility to care for their own needy. Worship and charity were inseparable in the early church.

> The author of Acts clearly intended that the words point forward to the sharing of material goods and the mutual supply of material needs, as well as to the fellowship in Temple worship, in the private ritual acts of the community. [2]

* * * * * * * *

Our instructor, D. F. W. Clelland, pointed out that communistic practice was nothing new to the Jews for they had practiced such in Judaism. He also stated, that living in the same community, using the same synagogue developed a sense of mutual responsibility and sharing, which was practiced in

1. Clarence T. Craig, The Beginning of Christianity (New York: Abingdom-Cokesbury Press), P. 142.

2. Newton R. Flew, **Jesus and His Church,** (New York: Abingdom-Cokesburg Press, 1938), P. 153.

order to make life enjoyable to them.

On the contrary, some believed that Luke's account of communistic experiment is inaccurate.

> "I feel doubtful about the complete accuracy of Luke's account of the communistic experiment, but even more doubtful whether it is possible to go behind his narrative, reconstruct a more accurate picture of what really happened." [3]

Whether or not the possibility can be proven. "It may be argued that nothing really existed in Jerusalem except an organized charity which was quite consistent with Jewish practice." [4] However, Luke goes on to explain that the communistic experiment did not last very long and broke down due to the increase of members in the church.

> "At the very center of the new brotherhood lay the awareness of the eye-witnesses, that their life fellowship was grounded in their contacts with Jesus in the flesh; such contacts had impressed upon them in a vital manner what may be called "The communism of Love, which came to be so characteristic of the primitive community." [5]

The apostles were accorded a certain pre-eminence in the counsels and leadership of the community; furthermore, the exact nature of their authority was undefined. Their general pre-eminence they owed: "(1) to their privilege of witnessing the resurrection; (2) to their close companionship with Jesus in the days of his flesh; (3) to the fact that they had been sent forth to preach by Jesus Himself in his earthly life; (4) to the fact that Jesus had given "authority" to cast out devils. The first, third, and fourth privileges they shared with others.

* * * * * * * *

The second was in its nature incommunicable, and only eleven men shared in it. It is therefore, in this privilege that we must find the decisive reason for the singular pre-eminence of the Twelve." [6]

The primitive church did not have a New Testament as we have today; they had a body or teaching which was at first, from the nature of the case, wholly unwritten. This teaching would sometimes be spoken of as the Lord's and a little later on as the Apostles, just as the Jews spoke of a Torah absolutely, and of a Torah of Moses, and of the Lord. The Apostles' Teaching gave information such as "The two ways of life"; "the way of Death;" and "the way of Life", a section dealt with practical love to one's fellows in the

3. F. J. Foakes Jackson, and Kirsopp Lake, **The Beginning of Christianity,** (London: MacMillian and Co., 1942), P. 147, Vol. V.
4. Op. Cit., P. 148.
5. P. G. S. Hopwood, **The Religious Experience of the Primitive Church,** 1937, P. 125.
6. Frew, Op. Cit., P. 182.

spirit of the Sermon on the Mount, in which forgiveness of wrong and their belief of physical need by one's own goods are emphasized. Another section has a unit of its own as regard to its first five or six precepts at any rate (indicated by the recurrence of "my child"), passes to the subtler sort of sins, which lead on to the grosser kind already dealt with. It makes the moral ideal more searching and exhaustive. "In Jewish phrase, 'it fences the law': My child, flee from every evil, and from everything like unto it". Then in the conclusion, it gives exhortation to the Jews to be watchful in the interests of their lives in order to be ready when the Lord comes. Around 70 A. D. there was a fuller didache (Apostles Teaching) than the Primal Didache.

In referring to the teaching of the apostles the Christian Jews continued steadfastly in the teaching and the fellowship of the apostles.

> "The stress here is on admission to the Twelve—and in the Breaking of the Bread and prayers—this would be the rite whose central feature was the breaking of bread accompanied by common prayers, such as those which we find in the Didache."
> "And they continued steadfastly in the Apostle's Teaching, and in the fellowship, and in breaking of the bread and in prayers. These are singled out as the chief activities of the new community. Its members lived in the closest fellowship with each other; they observed the Supper; they held prayer, presumably of an ecstatic nature and along with all of this they received some regular instruction from the immediate disciples." [8]

The primary question is what would be the nature of the teaching of the apostles. There was only one subject which the apostles could be expected to teach. As the personal followers of Jesus they alone could witness, with full authority, to His acts and words. When Peter was ordered by the Council to cease disturbing the people his answer was: "We cannot but speak the things which we have seen and heard." All converts at that later day were required to learn the chief facts of the life of Jesus and his cardinal sayings, and this, we may infer, had been the rule of the church from the beginning. For the Jewish mind the final test of every belief was the word of the scripture.

Fellowship is stressed in the Apostle's Teaching. It is one of the essential rites of the Apostle's Teaching. The origins of "The fellowship" goes back to the circle of friends formed by Jesus and His Disciples; such a circle constituted a "Chaburah", meaning a group of companions or partners, sharers in a common life. "The Chaburah" formed of Jesus and His friends observed the weekly meal which gave opportunity to celebrate the Kiddush for the Passover. During the observance of the Kiddush the spirit came upon the believers; the Chaburah was still in being, namely, the risen Jesus and His

7. Flew, Op. Cit., P. 152.
8. Ernest F. Scott, **The Nature of the Early Church,** (New York: Charles Scribner's Sons, 1941), P. 121.

friends. If this theory be justified, the Chaburah meets us again in reference to the primitive Church as "The Fellowship", "the Koinonia". Fellowship stood for the community of those who were aware of being "Brethren", fellow-heirs of salvation who rejoiced together and praised God together, who found themselves caught up into a higher spirit of unity on a common basis of love wherein "all human relations were transfigured, raised to a new power of dignity and sweetness.

They were aware of their oneness in fellowship as they waited for the return of their Lord. The community was under complete control of The Spirit. The community therefore was thus: "The Fellowship of the Spirit", ruled by the Spirit, shot through and through with the spirit's presence and power. This experiential factor interprets Paul's later reference to the community as "The Fellowship of the Holy Spirit". The community is "the Fellowship" called into being and inspired by the Spirit. The point for recognition is that the original fellowship is at the very center of the "Fellowship" of the Body and Blood of Christ, the very community or participation in which assumed existence of a common fellowship both with Christ and mutually among the participants attached by common loyalty and devotion to Christ. We must not forget that Judaism had the same procedure of gathering. They worshipped in the temple, or at the synagogues; they kept the law, observed the feasts hallowed the Sabbath in their Kiddush gatherings, and in all things worshipped the same God of Israel, yet there was an influential factor which in reality distinguished the primitive Church from Judaism. The center of faith and salvation was Jesus the Messiah.

The Greek word Koinonia is often translated "Fellowship". It is more accurate to render it by sharing. The first believers had all things in common. They shared, first of all, in spiritual blessings. They participated together in the Holy Spirit, and soon they would participate together in the Kingdom of God. They were united by joy and gladness and a spirit of love that knew no bounds. It did not stop until it included sharing in material as well as spiritual goods.

"Fellowship is variously rendered in the English Bible as communion". [9] Then Fellowship is communion, a fellowship with God through his Son Jesus Christ. "In the last supper, the passing of bread and wine, the symbolism of Jesus' action is not that of broken fragments coming together into the unity of the loaf, but an expression of the duty of the company in fellowship". [10]

"The breaking of Bread" was celebrated at home (Acts II. 42, 46). It was first used in the temple because they expected the Messiah and no doubt he would appear there first. The breaking of the bread derived from the love-feast. These love-feasts sprang out of the common weals of the early Christian Church, in which all the members of the local church shared, and which

9. Craig, Op. Cit., P. 175.
10. Op. Cit., P. 295.

served at once as a token of brotherhood and as a method of helping the poor. These love-feasts probably originated in an imitation of the private meal of a Jewish household, widened out by the Christian conception of brotherhood, and consciously reproducing the last supper the Lord had kept at Jerusalem. The feast was an afternoon meal at which rich and poor met together in one common building. Formal prayers of benediction, based upon the Jewish benedictions, were said over the food; the prayer preserved in the Didache. In the course of the 2nd century, throughout many parts of the Christian Church, the Agape was separated from the Eucharist, the former being celebrated in the evening, the latter in the morning. The Eucharist seems to have been an old ceremony in the Jewish religion. We have the authority both of Christ and St. Paul that the manna used by the Jews in their march through the wilderness was a simple type of Eucharist. The great discourse on the bread of Life, no doubt, covers all those means of grace by which Christ imparted to his believers. But a special reference to the Lord's Supper is clear from the words used about eating the flesh of the Son of man and drinking His blood, and from the fact that just a year after this discourse Christ instituted the Eucharist. "Patristic writers find types of the Lord's Supper in the gifts made by Melchizedek, in the shewbread, and in other offerings." [11]

The love-feasts seem to have broken up due to dissension within the group whereas the Lord's Supper took on a precise and definite meaning.

There are two sources of tradition concerning the Last Supper, "Mark-Matthew", and "Luke-Paul". Mark-Matthew states that Jesus took bread, blessed, and distributed it around, saying, "take eat, this is my body"; then taking the cup, giving thanks he passed it around desiring the disciples to drink, and all drank of it. Luke-Paul states that two cups are passed around, and in between them bread is offered. In the Kiddush custom the cup preceded the bread. If the cup was passed around during the rite, the apocalyptic element is definitely introduced, but there is no mention in Acts of the cup. The farewell meal which Jesus had with His disciples was a special occasion of this Jewish social-religious custom, and its commemoration in the primitive Church first began in these home circles where the "breaking of bread" took place. There are many instances of the Jews gathering in small groups for common meals which had a religious aim in view. These gatherings were weekly occurrences. This common meal was held prior to the commencement of the Sabbath and was interrupted as the Sabbath was about to begin.

The History of the Christian Rite, "The Lord's Supper" can be discussed under four headings: (a) the Institution, (b) the Recipients, (c) the Minister, (d) the Rite.

The Institutions: according to universal testimony of scripture and of

11. Alfred Plummer, **The Lord's Supper, J. Hastings Dict. of the Bible, (New York: Charles Scribner's Sons, 1906), Volume II, P. 145.**

tradition, dates from the act and command of Christ at the "Last Supper",—the last meal of which He partook before his death. An attempt has been made to show that Christ had instituted the Eucharist earlier in His ministry. In the sixth chapter of St. John it is believed that Christ used some type of Eucharist language which would have been absolutely without meaning, if the Eucharist had not been already in common use and furthermore some believed that Christ must have initiated some type of Eucharist for the two disciples journeying to Emmaus to recognize Our Lord in the "Breaking of Bread." They had not been present at the Last Supper. It was very common of Christ to utter about future events words which they did not, and in some cases could not, understand when the events had taken place. Furthermore, the two disciples at Emmaus may have been present when Christ broke bread and gave thanks at ordinary meals, or at the feeding of the 4,000 and of the 5,000. It was something in His way of breaking the bread that the disciples at Emmaus were able to recognize Him at the Supper Table, which was probably not an Eucharist. We can be assured that the Eucharist was instituted at the Last Supper.

> "The divine injunction to the Church to continue the Eucharistic in memory of its Founder rests solely upon the testimony of St. Paul. And the earliest Christian observance of the Lord's Supper as a permanent institution is explained by the hypothesis that Christ gave this command after His resurrection". [12]

The Pauline account fully explains the connection of the new rite with the Passover and the Passion. It is further possible that Jesus gave this command on the night of His betrayal which was independent of St. Paul. Some say that Paul received the instruction of the Eucharist personally.

The Recipients of the Lord's Supper were required to prove themselves, lest they should eat the bread or drink the cup of the Lord unworthily; and thus be guilty of profaning the body and the blood of the Lord. "For he that eateth and drinketh without rightly judging the body, eateth and drinketh judgment to himself, a judgment which involves the gravest consequences, as the experience of many in Corinth proved".

The Minister in the Eucharist is not determined by Scripture any more than the minister in baptism.

"The Lord's Supper, the two names for the celebration were derived from the two dominant motifs. It was a eucharist because they gave thanks to God for his gifts; it was an agape or love-feast because the poor were fed, and the fellowship of the group was cemented in their common weal.

The early Christian eucharist or agape was more than a fellowship meal under religious auspices. There is no life for men except as they eat his flesh

12. Plummer, Op. Cit., P. 147.

and drink his blood. Not that anything on the place of the flesh can profit by itself, it is the spirit which gives life. This idea is even clearer in the letters of Ignatius, for whom the bread of God is the flesh of Jesus Christ. It is the "medicine of immortality, the antidote that we should not die, but live forever in Jesus Christ". As they joined in the partaking of the bread breaking in thanksgiving and love, God's blessing rested upon them and they looked forward to the time when he would gather his church from the ends of the earth into the kingdom of God.

The suggestion of the "eschatological" cup may have been the declaration of Jesus that He would not drink again of the cup until He drank it in the Kingdom of God may well have called up Jeremiah's idea of the new covenant as a setting forth the conditions operative in the new kingdom.

The empirical climax at Pentecost when the Spirit was experienced in such amazing vitality was prepared for by continuous praying, and prayer, indeed, was what made such an event possible. The initiates into the new community of the spirit are instructed in the "prayers' of the church. The ratification of the prayer is a repetition of the Pentecost experience. The witness of the apostles included prayer as well as preaching; after the election of the seven the apostles prayed over them and laid their hands upon them.

> "There is little doubt that the essential thing in the laying on of hands was prayer, the rite being, as it were, an acted prayer". [13]

Jesus constantly urged His disciples to pray. They were to pray for those who ill-used them. They were to pray in private and avoid the ostentation of scribes and Pharisees in public prayers. Once His disciples were so impressed by His praying that one of them asked Him to teach them to pray, the response was to give them a prayer which the Church came to denote as the Lord's Prayer.

Prayer, in its various forms of petition, intercession, and thanksgiving descended likewise from Judaism, and in act belongs essentially even to all heathen religions. There is no trace of a uniform and exclusive liturgy; it would be inconsistent with the vitality and liberty of the apostolic churches. At the same time the frequent use of Psalms and short forms of devotion, as the Lord's Prayer, may be inferred with certainty from the Jewish custom, from the Lord's direction respecting his model prayer, from the strong sense of fellowship among the first Christians, and finally from the liturgical spirit of the ancient church, which could not have so generally prevailed both in the east and the west without some apostolic and post-apostolic precedent. The oldest forms are the eucharistic prayers of the Didache.

We call our prayer the Lord's Prayer, but we must not forget that the Lord never used the Lord's Prayer. There are two forms of the Lord's

13. Hopwood, Op. Cit., P. 188.

Prayer, one is found in Matt. 6: 9-13, and other is in Luke 11: 2-5. There can be no doubt that if the prayer was delivered only once, then it is St. Luke who has preserved the true historical occasion. There has been some dispute as to how many times the prayer was given, some say on the Sermon on the Mount and St. Luke places the delivery of the prayer after the close of the Galilean ministry, and in answer to a request from one of His disciples, who said, "Lord, teach us to pray, even as John also taught his disciples." The prayer is free from anything that can be called purely Jewish, however Judaism was a religion of prayer. The disciple that asked Christ to teach him how to pray probably knew how to pray and no doubt prayed, but the devotion of Christ affected him greatly and he noticed the indifferences of his prayer and Christ's Prayer, and he decided to learn how to pray like Christ. The Lord's Prayer is commonly regarded as consisting of seven petitions, however there are really but six petitions.

May we note, that the Lord's Prayer is the summary of all other prayers and serves as a pattern. The Lord's Prayer cannot be limited to any race, age or condition, who believes in God. Any one can understand the Lord's Prayer enough to make it the expression of his daily needs.

> The ripest scholar, philosopher, and saint cannot exhaust all its possibilities of meaning. In a few minutes it may be committed to memory; but it is the work of a lifetime to learn it by heart." [14]

14. Plummer. Op. Cit., P. 143.

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Woman's Day Address

by Mrs. I. K. Campfield, President of the
Alabama State Federation of Women's Clubs, at the Old Ship Church
(A. M. E. Zion) Sunday, September 24, 1950.

My Christian Friends,

I am very pleased to worship with you today, not because I claim any special competence in the Missionary field as such, but when your very accomplished young minister, Dr. Catledge called me (long distance) to ask if I would serve as Guest Speaker for today, my heart sang out in Missionary words, "I'll go where you want me to go, Dear Lord, I'll say what you want me to say, I'll be what you want me to be, Dear Lord, I will do what you want me to do."

We think of "Woman's Day" in our A. M. E. Zion Church Connection as "FOREIGN Missionary" day and I should like to add that in most of our Churches, it is our last big chance to garner in the remainder of our General Claims and to help the Pastor clear his apportionment. Now, IF we are GOOD Missionaries we will not be content until this is done.

While women and girls usually have charge of the entire services during the day, we must not forget that ALL Christians are called upon to be MISSIONARIES.

The entire New Testament is our Missionary Guide. Every letter in it that was written to an individual was to a convert of a Foreign Missionary, since the entire New Testament was written by Foreign Missionaries. The one book of prophecy in the New Testament was written to Seven Foreign Missionary Churches in Asia. The disciples were called Christians first in a Missionary community. The language of the books of the New Testament is the Missionary language. The map of the early Christian world is the tracing of the journeys of the first Missionaries. Of the twelve Apostles chosen by Jesus, all except One became a missionary. The only man among the twelve Apostles who did not become a missionary, became a traitor. The problems which arose in the early church were largely questions of missionary procedure. Only a Foreign Missionary could write an everlasting gospel. According to the Apostles, missionary service is the highest expression of missionary life. Our Lord and Savior Jesus Christ, our example, was the greatest of all missionaries. He worked from His youth, teaching, preaching, feeding the hungry, cleansing the unclean, healing the sick, giving sight to the blind, making the lame walk, and giving power to the weak. The true missionary must serve likewise with love in the spirit of Christ. Without that Christ love there is no foundation for ideal missionary work. Yes, we must love all, serve all, and possess a consuming passion for the salvation of mankind everywhere regardless to their condition or station in life. God so loved

all mankind that He gave His only Son and this is the appeal we offer as our Ideal. The love which is an impelling force which makes us work and give to meet the needs of humanity. We must give our services and our resources for the uplift of others. To that we re-dedicate our lives and our resources this Woman's Day.

In reading up a bit for this brief message, I was atracted to the biography of great missionaries who have given their lives for the cause of missions, and then compared our experiences in our missionary meetings in our churches of today and I must confess that too little use is made of the Bible without which there would be no missionary work. We so often find church groups and study groups who do not know the Old Testament books from the New Testament books, consequently they cannot locate scripture lessons when announced by their Pastors or the Missionary leader.

There is also a careless and ineffectual way in which scriptures are read. The result is a great loss of power, for the scriptures teach by example. We need to know the scripture foundations on which missionary operations rest. In Genesis (Old Testament) we have the beginning of missions while in the New Testament we have all parallels between the life and work of Jesus and present day missionaries. We learn by example. You will recall the story of Hannah who gave up Samuel; the widow who gave her mite, the little boy who gave his five loaves and two small fishes and Dorcas who gave her time and her workers. Let us study our Bibles more and not bury whatever talents God has given us. Some may have a talent to sing. Sacred songs along with the Bible would lead us into greater services in lifting up Christ to draw others unto Him.

So great is the power of soul-stirring song that the human heart has been helped to love, to dare, and to aspire, yes, and many souls have been led to yield themselves to God and obey His call to service. There is a story told of a young man who possessed a fine bass voice and who was a member of a quartette in a prominent city church. He had just begun to see the beauty and privilege of a life of service, when one evening the Pastor announced, in closing, a well-known missionary hymn. As this young man sang the stirring words, he heard God's voice calling him to the missionary field. Greatly moved, he went to the home of a friend for advice. Obeying the call meant giving up certain bright business prospects and probably the breaking of a very tender tie, yet, that night e'er he slept, this young man, the fine singer, made the resolution, "God permitting, I will be a Foreign Missionary", and, shortly afterwards, he enrolled himself among the Student Volunteers.

Another instance was that of an earnest Christian girl who felt that God was calling her to the mission field, but she was unwilling to go. A sore struggle had been going on in her heart for months. One day she attended a young people's meeting, and the hymn, "All to Jesus, I Surrender" was an-

nounced. Unwilling to sing with her lips words that her heart was refusing to utter, she kept silent and did not join in the singing, but at the close of the meeting, she crept away in agony of soul once more to lay the matter before God in prayer. Very soon the victory came, and with it the peace of God and, with joy in her soul, her heart echoed and re-echoed the glad refrain, "I surrender, I surrender All."

My dear friends, if we commune seriously with our heavenly Father, He will direct our Christian living and service.

It was right here in Montgomery, in 1880, in this very church, "Old Ship of Zion", under the pastorate of one Reverend Mark M. Bell, that women were given the opportunity to organize their forces and prove their ability as leaders in the religious world.

The Woman's Home and Foreign Missionary Society was organized with Mrs. Mary J. Jones as its first President. In 1904, Mrs. Annie W. Blackwell, a most energetic missionary worker, was elected as Corresponding Secretary. It was she who urged that children and young people be given an opportunity for service in the society; consequently, at the General Conference in St. Louis, Missouri, in 1904, Mrs. Marie L. Clinton (known as Zion's sweet singer) was given permission to organize the children into groups known as the "Buds of Promise". In 1909, Miss Victoria Richardson organized the first Young Women's Missionary Society which was recognized in 1912 by the General Conference in session in Charlotte, N. C.

So, my friends, I hope you will agree that it is both interesting and gratifying to see how our Missionary Society came into being and grew. Just last month (in Atlantic City, New Jersey,) I had the pleasure of listening to one of our Pioneers, Mrs. Florence Randolph, who, in, 1912, recommended that the Bureau of Foreign Supplies be created. Later, another suggestion which set in motion our "Life Members Council" was made by Mrs. Anna L. Anderson; thus giving us five working departments. Now, let us take a hurried retrospective view of our Missionary Department and see how it has grown numerically, financially and spiritually from the small group at the beginning to now well organized societies in nearly every A. M. E. Zion Churvh.

Looking back to 1892, we view the work of Missionary Secretaries Manley, Warner, Colbert, Blackwell, Morrisey, Wood, Matthews and Medford. See our first Bishop to Africa, Bishop John Bryant Small, and hear him say "Yes, I will go to bleeding Africa."

We remember also Bishops J. W. Alstork and F. M. Jacobs as they superintended the South American and Virgin Island work as well. Later, Bishops Alleyne, Matthews, Brown and Watson followed in their footsteps.

Think, too, of our oldest and most outstanding missionary school at Keta, in the Gold Coast of West Africa, and the Annie W. Blackwell School at

Mount Coffee in Liberia. The Administration Building and five smaller buildings of granite were erected at the time that our present Missionary Secretary, Rev. Daniel C. Pope and his late wife were missionaries over there. Take a look at the Eliza Ann Gardner School in the Gold Coast and the High School in Georgetown, built and operated chiefly from foreign missionary funds. Indeed this department has continued to Go and Grow because of the local societies, our District workers, Supervisors, the Executive Board, the Pastors, Presiding Elders, and Bishops, along with those who have served as directing Presidents.

Mrs. Mary J. Jones	1880-1895
Mrs. Katie P. Hood	1895-1912
Mrs. Mary Jane Small	1912-1916
Mrs. Florence Randolph	1916-1920
Mrs. Daisy V. Johnson	1920-1932
Mrs. Henrietta Davis	1932-1943
Mrs. M. Anna Hauser	1943-

It now remains our duty to share our Religious Heritage with all people and most certainly with our young people. Even in our conversations with children and young people in general we can challenge them to give their lives in service to mankind. We should listen to them more and learn what they are thinking. Inspire them by our encouragement to start living for Jesus before the green light turns red. There is a definite need to provide a place in Church life for our young people, for, if there is no definite activity in our Church programs for our high school and college young people there is a possibility of losing them in our churches.

Never, in the nearly 2000 years of Christian history, has the church had a more urgent call and a nobler opportunity to fulfill her obligation as the Comforter and Guide of humanity.

Now, as never before, should all Christians, Leaders, and Followers redouble their determination to re-dedicate our lives and our resources to the work of Him, who said, "I, If I be lifted up from the earth, will draw all men unto me."

The Board of Education was organized by the General Conference meeting in Pittsburgh, Pennsylvania, in 1892. It was given the responsibility for the overhead supervision and promotion of secondary schools and the one College, Livingstone. A Secretary was elected whose salary was paid out of this education fund. In 1904 the Department of Education was established by the General Conference meeting in St. Louis, Mo., with the full-time Executive Secretary whose salary was paid in full from the Denominational fund.

An Hour with Harriett Tubman

By James B. Clarke

Harriet Tubman, the Moses of the Negro bondsmen of the South, counsellor and associate of John Brown, scout and spy and nurse in the Union Army, is quietly rounding out a long and useful life in the home for aged colored people which she founded and which bears her name.

Like most Americans who have had to choose their own surnames, Harriet must also fix the date of her birth. But this was so long ago that she cannot, like Booker T. Washington and others who were born in slavery, dispense with day and month and claim one of two years. If she did it would probably be 1811 or 1812, for before the enactment of the Fugitive Slave Law she had already become an experienced and intrepid conductor of the Underground Railroad.

"I remember," she said, "once after I had brought some colored people from the South, I went up to the Peterbone, to the Big House. Gerrit Smith's son, Greene, was going hunting with his tutor and some boys. I had no shoes. It was a Saturday afternoon and—would you believe it—those boys went right off to the village and got me a pair of shoes so that I could go with them."

In those days Harriet was equally skilled with the gun or the hoe, in the laundry or the kitchen. Until recently she possessed enough of her "old-time energy to keep house and entertain her friends—the old and the sick and homeless—in her little cottage by the road, just outside Auburn, New York, which she purchased from Secretary Seward. Her failing strength has obliged her to share with four or five old women the modest home that she had established on the adjoining land. But in spite of her advanced age she is not ready to be *oslerized*. On the day of my visit she had, without assistance, gone downstairs to breakfast, and I saw her eat a dinner that would tax the stomach of a gourmand. A friend had sent her a spring chicken and had the pleasure of seeing it placed before her with rice and pie and cheese and other good things. "Never mind me", Aunt Harriet replied to the friend's remark that the conversation was interfering with the dinner, "I'll eat all you give me, but I want you to have some of the chicken first." And when the lady protested that she was not hungry but would taste the rice, Aunt Harriet extended her hospitable invitation to another visitor to share her favorite viands. She resented the suggestion that some one should feed her. She only wanted the nurse to cut the chicken and place the tray on her lap.

Although her face is furrowed and her hand has lost its one-time vigor, Harriet Tubman's mind is astonishingly fresh and active. She not only remembers things that happened when most people's grandmothers were little girls, she has the newspapers read to her and she follows with great interest

the important events of the day. Hearing of the coronation of King George V she requested Miss Annie F. Miller, the granddaughter of Gerrit Smith, to send her congratulations to the king, whose grandmother, the late Queen Victoria, sent a medal and a letter to the old Negro woman who had brought so many of her people to the free soil of Canada.

No such medal or letter is mentioned in the biography of Harriet Tubman, so Miss Miller visited her to obtain further information about this mark of appreciation from the "Great White Mother," as Queen Victoria was affectionately called by her black subjects in Africa. Aunt Harriet said: "It was when the Queen had been on the throne sixty years, she sent me the medal. It was a silver medal about the size of a dollar. It showed the Queen and her family. The letter said, 'I read your book to Her Majesty, and she was pleased with it. She sends you this medal.' She also invited me to come over for her birthday."

—The Editor feels that his account comes from the Star of Zion.

"OUR GREATEST CONTRIBUTION"

By General Lucius D. Clay

In June 1945, I saw our flag raised in Berlin as a symbol of victory over aggression. And three years later, in Berlin, I saw the vanquished, who had once again found the meaning of freedom, come down together to watch our flag go up, and to remove their hats, and to stand in solemn appreciation of the fact that each day that the flag was still raised, freedom still remained in Berlin.

We have adopted a great foreign policy, worthy of our people, to see that the advance of dictator-rule is stopped. But perhaps the final and deciding factor in this issue will be the real voice of America. It is often unexpressed, but it is nevertheless the free voice everywhere of a happy and contented people who have found that they can live with each other under a free government and that friendship does not need to be destroyed by political differences, by racial differences, by religious differences, or even by differences in financial status. That is the real voice of America.

Of course, we still have intolerance in this country. We have not yet reached the goal we want, but the path has been a path of constant progress. Given the will, and I am sure we have the will, we have the opportunity to continue this progress forward in tolerance and understanding, and to make this country of ours, where dignity of the individual stands high, a home of true tolerance, of faith in men and in uuderstanding of each other. In doing that, we, the American people, will make our greatest contribution to the free world which is certain some day to exist.

On Glorifying in the Cross

Rev. J. Van Catledge, Ph. D.

Minister, Old Ship A. M. E. Zion Church, Montgomery, Ala,

For nearly 2000 years the followers of Jesus have cherished the Cross as the symbol of their Faith. Among the ancients the cross was a horrible instrument of punishment upon which criminals were exposed until they died from exhaustion. Today we will find representations of this instrument in most of the churches, while cross-centered hymns, prayers, and sermons are heard in them all. There is something unique about this: A horrible instrument of shame has been a symbol of man's highest hopes and loftiest faith; and that because one day a carpenter from an obscure village in Palestine, called Nazareth, was crucified upon one of them. A veritable miracle took place; the meaning of the cross was transformed, and so were the lives of this man's friends. They went on from there glorying in the cross and turning the world upside down.

The experience of the transformed cross, and of its power to invest with power the lives of men were not confined to the first century. Countless Christians can this day bear testimony to the transforming power of the cross. So many of you are what you are by virtue of this cross. In a very real sense it is the link between God and us; not a static thing, but as an ever ascending phenomenon drawing us up out of ourselves into or toward a complete atonement or union with God. In the face of the dying Jesus we have seen the outreaching and redeeming love and grace of God, and in our weak and faltering ways we have responded to him.

It was this assurance born of a vital experience that led Paul to pen the words: "Far be it from me to glory save in the cross of our Lord Jesus Christ." (Galatians 6: 14). In the eleventh chapter of his second letter to Corinthians, and in the third chapter of his letter to the Philippians, the Apostle has listed many things in which he could have gloried. But he knew, that in spite of all of those badges of distinction, he had been a man whose life was taunt with deep anxieties and fears, whose inner self was torn into shreds by conflicts and insolvable contradictions, and his zealous search for peace of mind and spiritual security was frustrated by the very means employed to attain them. But one day, and in his own words, he was laid hold on, and his life was given a new center, dynamic of unconquerable hope and faith and peace. The strenuous life that followed this experience, the hardships and trials endured, were "but a price far too small." In this letter to the Galatians he turns the mind of the reader to the spring of this transfigured life: "God forbid that I should glory save in the Cross of Christ Jesus my Lord."

And we can glory in the Cross too, but there must be a response to the

impact of its spirit, a disposition to pay the price involved, and a sincere effort to use its resources in our attempt to live a better life.

I

In the first place, let us consider the fact that there can be no real glorying in the Cross until we have become receptive to the impact of its spirit.

The spirit of the Cross is all that Jesus of Nazareth became in his historic person. In general, Christians, of whatever faith, agree that in his total life Jesus revealed supremely the inner heart of God, and that he was in a unique manner an incarnation of the Eternal Spirit. There may be differences with regard to details of explanation, but the conviction that God was in Jesus is the cornerstone of the Christian religion. We are also convinced that this incarnation was vividly revealed through the life and teaching of the Master. Although he was flesh after our flesh, bone after our bones, and tempted as we are tempted, Jesus thought the thoughts, dreamed the dreams, and lived the life of God as has no other man.

Now we are prone to associate the incarnation with the birth of Jesus; but when we trace the lines of the unfolding of this remarkable person, it becomes clear that the climax of the indwelling Presence was reached on the summit of Calvary. It was there that Jesus laid down his life, and tore away the veil that hid from us the character of God's Spirit. In and through him we behold the sufficient expression of God's redeeming love and grace. It was this Spirit in Jesus that transformed the Cross and invested it with ethical import and saving power. It became for all times the expression of the depth, and height, and breadth of God's intense concern for man, and the symbol and assurance of man's infinite capacity to grow God-ward.

It is needless to state that there are literally millions who scorn the cross of Christ. Paul said, "their God is the belly, and whose glory is in their shame, who mind earthly things." Some of them oppose the Cross with violent hostility. In their minds the cross is associated with the reasons for their poverty and ills. It must be admitted that at various times leaders of segments of the Church have blasphemed the Cross and used it to perpetrate social injustice, economic exploitation, and to harden class and caste lines.

There are others who scorn the cross, some of whom are probably listening to this service. We all know them. They dismiss this whole matter with a shrug of the shoulder. They are not what one might call hostile. "Go ahead", they say, "with your Christ and your cross". "Just don't bother me. You go your religious way and let me go mine".

Probably the most tragic among those who scorn the Cross are some professed Christians. And you know some of them, too. They verbalize loud enough about it; they are sentimental enough in their loyalties to the Church and its ordinances; and they are respected members of the communities. Like

Henry Alvord, in "The Bishop's Mantle" they are excellent supporters of the Cause but in their relations with others they make a mockery of the spirit of the Cross. They live on the periphery of religion lest it turn their self-centered world upside down.

Real glorying in the Cross cannot begin until we permit its spirit to lay hold on us—"let it live through our life and breathe in our soul". Now this is the core of the matter that puzzles the skeptic and appears as foolishness to the wise cynic. Yet say what one may, this is just what happened to countless men and women, it can, in fact, it is happening to countless others today. This testimony is writ indelibly in the very fabric of our culture. Read the writings of the prophets and the literature of the first century Christians; study the lives of St. Francis, Huss and Wycliff, Bunyan and Knox, Luther and Wesleys; analyze the results of their impact on the history of the Western world, and try, if you will, to account for their extraordinary influence in purely human terms and see how far you will get. That which happened to those men, and to vital Christians of the past and present, is impinging upon the lives of us all. If we are receptive, if we open the door and let it come in, it will fill us with gladness too, and "let the glow of love divine through our whole beings shine".

II

Secondly: We can glory in the Cross only in proportion as we pay the price for an increasing knowledge of the inherent power and values of its spirit.

The values and power of the spirit of the cross have entered the stream of history, and their impact has been felt in all of the areas of living. Calvary has divided human history into two great periods. Prior to the Cross there was the pathetic and tragic struggling of the human spirit for a knowledge and experience of a sufficient center of reference. The search often turned into fruitless channels with the searcher bogged down in a mire of helpless and hopeless confusion. In spite of their lofty ethics and deep insights into the nature of pure religion, the prophets of Israel, like the philosophers of Greece and Rome, failed to awaken in the average person the latent capacities of the soul, or to reveal a Fatherly Spirit with whom man could enjoy communion and fellowship. In this new era, the spirit of the Cross has proved sufficient to awaken and quicken the minds and hearts of the receptive, to reveal the horrors of the evil principle in human nature, and at the same time unleash adequate power to overcome evil, and to enable us to live a life of intimate fellowship with God.

Now some one may say, you know all of that, or at least you claim you do. How am I to know the power and values of the Cross? The Master gave the answer to this question: "If any man will come to an increasing knowledge of me, he must deny himself daily, and take up the cross and follow me." Now this self-denying, cross-bearing life is the kind of living many

of us just do not want; therefore, the price constitutes a real barrier to an experiential knowledge of the spirit. To remove this barrier is no easy thing; any Christian will tell you that. It is a life-long, difficult undertaking. You see, it is not easy to fashion our lives in conformity with the vision of God revealed in the face of Christ. It is not easy "to let this mind be in (us) which was also in Jesus Christ". It isn't easy because it involves getting rid of the habits of a life-time, of hates and prejudices and jealousies, selfish and unholy aspirations and ambitions. No, it is not easy and the price is high. It may also mean that we will lose face with our associates and have to sacrifice the cherished reputation we have won in our community. Well, regardless, as long as these things are characteristic of us there can be no vital knowledge of the values and the power of the spirit of the Cross.

Nevertheless, this knowledge is within our grasp. Preachers of a former generation called it "saving knowledge". Let others say what they will, the Christian knows that this of which I speak is not " . . . a transient flash, like the kindling spark of Prometheus, nor is it a vague Platonic idea born of the speculation of the mind." "It is the light that hath shined out of darkness, who shined in our hearts, to give the illumination of the knowledge of the glory of God in the face of Jesus Christ."

> Ask ye what great thing I know that delights and stirs me so?
> What the high reward I win? whose name I glory in?
> What defeats my fiercest foes? who consoles my saddest woes?
> Who revives my fainting heart, healing all its hidden smarts?
> Jesus Christ, the Crucified. This is the great thing I Know.
>
> —Johann C. Schwedler

And every real Christian would rather trust that than anything this life has to offer. They would rather trust it because they know that by paying the price, by denying one's self, the spirit of the Cross will have a chance to lay hold on them, illumine their souls with the first rays of hope, and lift their lives out of the prison's darkness of sin, despair, and death. The Apostle Paul had seen this light, the knowledge had penetrated his entire being and enabled him to soar to celestial heights. So, he says, "God forbid that I should glory save in the cross of Christ Jesus my Lord."

III

Finally: Let us consider the fact that we can glory in the cross if we put to test the power of the spirit to put at our disposal those resources that will minister to the ills of life.

The members of our generation are a very practical lot, they have been, to some degree, influenced by the all-pervading scientific spirit. Some may decry this, but on the whole I think it is a healthy sign of the development and progress of the mind. Of course there are many who do not agree with

this, and they would have us all swallow their literalness and rigidity of religious though without question. New found intellectual curiosity and persistent skepticism have put our smug and complacent religion on the spot. At a certain college there was a monthly meeting of the staff members which was called the "Faculty Forum". A seminary professor presented a paper entitled "The Idea of God", at one such gathering. It was a scholarly treatise, replete with hard logic, and documented with quotations from leaders in practically every area of learning. The discussion that followed was to have lasted for one hour, but it was extended to three. Every positive affirmation about God was questioned and picked to pieces. There was a persistent demand for proof. Now this temperament is not exclusive among the intelligensia, you will find it everywhere. Many of the weekly worshippers of our churches will tell you that they are not sure of anything. They just keep going back hoping that somehow something convincing will happen. All in all it adds up to this· We Christians and Christian leaders can no longer expect people to take our Gospel for granted, to accept the deep truths of Christianity at their face value. They must be intellectually palatable, to be sure; but most of all they must be able to stand the pragmatic test—Will they work?

Now there are all too many upstanding Christian citizens, some high in the circles of organized religion, who give no evidence that they have been imbued with the spirit of the cross. You see, what one does, speaks so much louder than what he says. Everything about the cross condemns weak or passive sentimental devotions and loyalties to it, or to anything related to the Christian religion. Its vital spirit is always manifested in the form of an active creative impulse, which seeks to heal the breaches in human relation through justice and tolerance, love and good will. The world is standing around waiting for that kind of proof, for evidence that we are in earnest in our endeavors to create "a loftier race Than e'er the world has known . . . With (the) flame of freedom in their souls and (the) light of knowledge in their eyes."

New proof of the value and the power of the spirit of the Cross does not lie with those who have blasphemed or betrayed it, but with those whose lives have been made different under its influence. It is always a tragic mistake, a grievous error to judge a group or class or race or nation by its most unworthy members. There are evil men, and hypocrites everywhere, even in the Church of Christ. But there are redeemed and recreated people too, whose lives have been changed, and whose glory in the cross is vital and real. If we will just look around us we can easily find them—in all classes, all races, all faiths. Individuals who at one time were on their way to shame and spiritual degradation, individuals who through a wanton lust for the joys of this life have made terrible mistakes and done horrible wrongs. But look at them now, they are different, their lives are now flowing in new and creative channels; by the spirit of the Cross they have been redeemed and become new crea-

tures. On the other hand you will see individuals whose lives have been one disappointment after another, upon whom trouble has poured in angry torrents. But they refused to crack up. After the initial shock, they glanced with disdain upon the broken world, picked up the pieces of their lives, put them together the best they could, and strode on "With strength of righteous purpose in their hearts" . . . "Raised their tear-filled eyes to the white flushing eastern skies where appeared the glowing sun."

So there it is. It is no wonder Paul could write: "Far be it from me to glory save in the cross of the Lord Jesus Christ." To what extent can you and I say that? Only in proportion as we have become receptive to the impact of the spirit of the Cross, only in proportion as we are paying the price for a knowledge of its power, and only to the extent that we are putting its power to the test through a life of faith. To that extent alone we can join our voices to that of the Apostle: "God forbid that I should glory save in the Cross."

Prayer

Eternal God, who didst give thy Son Jesus to suffer death upon the cross for our salvation, help us to throw wide the doors of our lives that his spirit may abide in us and prepare us for blessed fellowship and communion with Thee in this world and in the life to come. Amen.

"THEY SPEAK NONSENSE"

By Merle Miller

Some people still seem to think that ours is a white, Protestant, Anglo-Saxon nation, not many, but some. You can hear them ranting here and there, on this street corner or that, and, always, unfortunately, a few other people are listening and nodding ominously. They speak nonsense, of course, the members of this lunatic minority, damnable, dangerous nonsense. From the very beginning ours has been the most complex nation in the world, a nation discovered and settled and built by people of every conceivable race, of all possible religions. The skins of Americans have never been of any one color, and we have always gone to all kinds of churches—and on different days of the week.

It is odd, then, that we should have to speak of something so obvious as tolerance—or brotherhood. We should not have to set aside a week to call attention to the necessity for these. But, Pangloss being wrong, this not being the best of all possible worlds, it is appropriate that we have a Brotherhood Week. However, let there be no mistake about it; Brotherhood is only part of a job that should and must go on for the other fifty-one weeks of the year, too.

God and Mammon

by Reverend LeRoy Hess

Minister, The Upper Ridgewood Community Church, Ridgewood, N. J.

A sermon outline *Text, Matthew* 6: 24

I. Through the Scriptures Jesus speaks to us about earthly treasures and heavenly treasures; about things money can by and things money cannot buy. Looking upon the people of His day He saw that money, material things, was the major interest of many, and He saw what this did to them. Thus, He talked much about money; about people's material interests. It has been stated that one verse in every six in the first three gospels deals with this subject, and that sixteen of His thirty-eight parables deal with the right and wrong use of money and property. Yes, people's attitude toward the things that pertain to the economic life was a major concern of Jesus.

II. One statement which expresses Jesus' concern is, "No man can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24)

A. This statement reveals two cardinal christian principles.

1. God demands our full allegiance.

a. God speaks to us on this subject through the first of the Ten Commandments, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to such, nor serve them; for I the Lord thy God God am a jealous God." (Exodus 20: 3-6; Deuteronomy 5: 7-10). God's jealousy is not like that of humans who are suspicious of rivals and prompted by personal pride. God's jealousy is not prompted by concern for Himself (for what rival can stand up against Him?) but for His children; He knows that all things must be made subject unto Him if there is to be prosperity and peace upon earth, for He is the one and only true God; and His ways only lead to harmony among men and to a life of blessedness. We must place everything "at the feet of God" in order to obey Him and to have the abundant life which He wills for us.

b. Furthermore, a divided allegiance is impossible. Jesus is right, "it is God or mammon". Says Prof. J. Newton Davies. "Personality is incapable of a dual allegiance."

2. The second cardinal principle, which naturally follows from the first, is that men should use the material things of the world to serve God.

a. Christianity holds that God, after making the material things (things that money can buy), did not then set them outside His sway. It stoutly contends that they are part of His dominion.

b. Christianity is very different from Buddhism which holds that salvation is achieved by withdrawing from the material; that the highest state is Nirvana wherein one is without desire and possesses a passionless peace.

c. Christianity has the belief that the Lord made all things to be used for His glory. The land, minerals under the surface of the earth, the things that grow in the soil, the animals that walk on the land and live in the water are His, and are to be used for His glory. Yes, in Christianity, all things that are part of economic life are to be used in the Service of God, for his glory.

B. What is this "mammon" which Jesus speaks about?

1. It means wealth, property, money, stocks, bonds, industry, business. The word is not capitalized as though it were a proper name; we err greatly if we think of mammon as a personal devil who is inherently opposed to God. True, the poet Milton named an arch-angel "Mammon"; but he so named it because as it walked it kept its eyes down on the gold streets below and it fell. This is an illustration of why many "good men" fall. But Jesus was not thinking of a "bad angel" when He spoke of mammon; but of "things money can buy."
2. Mammon is a necessary part of life here on this earth. We cannot live here and board in heaven; neither can we live in heavenly palaces beyond the grave when we are on this side of it. The material things of life, the things of economic life, God made for the edification of His children. In Genesis 1: 31 we read, "And God saw every thing that He had made, and, behold it was very good."
3. Jesus' points about "God and mammon" is that mammon is to be a servant, and is not to be served; that we are to make economic things serve God and man and not become servants of economic things. We are to make our economic life a servant of God; use material things to build our lives, not to destroy them; use "business" to serve God's children. In the Parable of the Laborers and Hours (Matt. 20: 1-16) the owner of the vineyard hired laborers at the beginning of the work day, then, finding men who were "standing around" because they had no work, hired others at 9, others at 12, and at 3 and still others around 5. At 6, quitting time, he paid all of them the same wage. This parable is not an economic treatise, but it does set forth the purpose of economics; namely, to supply the needs of men.

III. The task of the Christian in relation to our economic life.

A. Understand fully that he is only a steward, for God owns all. He can not say rightfully, "My money is mine to do with as I please."

B. He will see God as the real owner of the business from which he receives his salary or wage and will try to please Him in his daily work.

C. To proclaim that the purpose of business and industry is to make the material blessings of life available to all people, insofar as humanly possible. Yes, to slum dwellers and the handicapped. This does not mean advocating a "give away program". It does mean preaching that all able bodied and willing workers should have an opportunity to earn their rightful share of this world's goods. Let the lazy men (though there are not nearly as many as most people think) be treated as "sick" people and given treatment that properly fits their needs (laziness should never be encouraged by "hand outs"). Let the handicapped be treated "as we would like to be treated". In all this we need education in "how to spend money"; the family whose income is "gambled away", or "drunk up at the bar", or "spent for foolish things" will not have a good standard of living even though the income is adequate. We must advocate a high standard of living for the world, not just in our own nation, for God does not mean that Americans should have special privileges; God has no favorites.

1. Surely, this is a missionary task which rests on the shoulders of Christians. As followers of Jesus Christ we can do no less than preach and teach that "mammon" is to be used as a service unto God, for the benefit of all men.

2. The Federal Council of the Churches of Christ in America is aware of this missionary task and thus has a department called, "The Church and Economic Life." This department sponsors a "Church and Economic Life Week" which begins the third Sunday in January. The purpose of the week is "To enlist individuals . . . in bringing economic policies and practices more in keeping with the purpose which God has revealed in Christ for economic life." Charles P. Taft, a business man, former President of the Federal Council of Churches, brother of Senator Robert A. Taft, says, "Economic life means the current ways of producing and distributing what is for living. Unless the churches, and the religion they profess, furnish the standards of value by which that economic life is to be guided and judged, of what use is religion and those churches? Christianity is far more than just pleasant Sunday escape from reality for all the life time between baptism and a funeral. But applying Christianity to weekdays cannot be done by wish-thinking or by mere pronouncements. It takes a stimulating and thoughtful process in

the congregations themselves, which produces free and open-minded discussion of basic values, and of what they mean when we as Christians try to act on them in the various 'pressure groups' of which we are a part. Church and Economic Life Week tries to bring that lesson home to the laymen and ministers at the grass roots of church life."

IV. Importance of making mammon a servant of God.

A. Such a practice is essential for our own salvation.

1. Said Jesus, "Ye cannot serve God and mammon".
   a. If we place God second to our economic interests, or try to separate Him from material interests, we lose God.
   b. Paul, writing to the Colossians, speaks of "covetousness which is idolatry" (3:5). What is this covetousness of which he speaks? It is "Devotion to the service of money", as says the New Testament scholar, Albert Plummer.

B. Poverty creates material mindedness.

1. Joseph R. Esther, a missionary to China, returned home for family reasons, just before the communists marched into his territory. He says. "It is little wonder that China is materialistic, when the people are so utterly lacking in life's important material things."
   a. Worry about food, clothing and shelter keeps one's thoughts from soul concerns.
   b. We know that a sufficiency of this world's goods is no guarantee of spiritual mindedness—often the wealthy are very material minded—but we also know that one's material well-being is directly related to his spiritual well-being. On this earth the body and soul are parts of one life, that which affects one affects the other.

C. The civilization, or church, which does not take a vital interest in the material welfare of the people (the masses—all citizens of the world) is walking the road that leads to trouble.

1. Says Mr. Esther, "Our South Fukien Church is high in spiritual vigor, yet lacking in vision for social work. Thus many an educated church youth, failing to find in the church a challenge to save his country, has joined the Red van and become bitter toward the church."
2. The prophet Amos, at Bethel, proclaimed the downfall of Israel because,

> "They sold the innocent for silver,
> And the needy for the sake of a pair of sandals.
> And they trample upon the heads of the poor,
> And turn the humble from the way." (2:6, 7)

3. History shows that the nation which neglects its poor invites disaster. Note the Roman Empire of old and Czarist Russia.

D. God's Kingdom cannot come on earth until He becomes King over our material interests until our economic life is so arranged that all persons are given an opportunity to earn "their daily bread."

1. Surely, Jesus meant for us to take seriously His prayer, "Give us this day our daily bread". "Bread" means our material needs. "Us" refers to all of God's children, to everyone. We have work to do if this prayer is to be answered.

V. We Christians must always do our best to put God and His will first, to to have Him as our one and only Master.

A. Jesus, speaking about earthly treasures and heavenly treasures, goes on to say, "If thine eye be single, thy whole body shall be full of light". (Matt. 6: 22)

1. Both of our eyes must be in focus ("be single"), to see properly.

a. If one eye is on God and one eye on our commercial life, our life will be full of darkness. (Matt. 6: 23)

b. Both eyes must be on God at all times, even when in the midst of our economic life, even when dealing with mammon.

B. We must make mammon our servant and not be a servant unto it; we must use mammon in such a manner that it will serve God and not as a feeder to our own selfishness; we must be guided by the Christian doctrine that God, the creater and owner of mammon, wills that all His children have their rightful share of it and not by the pagan doctrines that whatever we possess of this world's goods is ours to do with as we please. "Ye cannot serve God and mammon."

The Church Extension Department of the African M. E. Zion Church was incorporated under the laws of the State of Pennsylvania, July 10, 1905. The object of the Corporation was stated by the General Conference as follows: "For the promotion of the temperal welfare of the church, the securing, improvement and saving of church property, the erection of churches and parsonages, to help our people secure homes, and to insure our church and parsonage property, the General Conference of the African Methodist Episcopal Zion Church directs that there shall be an organization in our church as the Church Extension Society, and for the management of which the General Conference shall appoint a Church Extension Board.

What Christianity Has for Youth

by Reverend LeRoy J. Hess

Minister of the Upper Ridgewood Community Church, Ridgewood, New Jersey

Scripture: II Tim. 1: 12; Phil. 4: 13; Eph. 3: 14-21.

A big question requires big answers. We are dealing with a subject that requires a person to put on his *thinking cap* and keep it on if he is really to come to grips with it. Also, a youth cannot understand what Christianity has for him until he is bold enough to test in the fires of daily living the beliefs and practices that are an integral part of this religion given us by God through Christ.

Christianity has many great wonderful things for youth. Let us consider three of them:

A Faith That "Fits" Life

It has a dynamic faith that "fits" life. There are powerful faiths which do not "fit" life. Nazism was a faith that had power. Thousands of German youth willingly made a great sacrifice to bring to pass Nazi convictions. But this faith taught and practiced racial superiority, that salvation for the German was through the German state, that there were no absolute moral standards (that the ends justified the means). This faith did not "fit" life. When the Nazi faith was really put to the test it led to disaster.

Communism is a powerful faith. Thousands have accepted this faith and are making great sacrifices in its behalf. Here is a faith that promises a classless society (appealing to millions who are downtrodden) by the "absolution of private property and the centralization of all instruments of production in the hands of the state." But communism does not "fit" life. It has no understanding of the corrupting effect of pride, self-centeredness and the desire to be served. (The leaders of the Kremlin are naively unaware of any sin within them.) It determines values, not on the basis of what is good for individual persons, but on what is good for the state (of course, those in control determine what is good for the state.) The Communist faith does not "square" with life. Life cries out for a loving God who is over all and in all, and for a Christlike concern for individuals. Let a person really examine his own soul for a testimony to these truths.

The Christian faith "fits" life. It gives us beliefs and moral standards that gear in with the demands of life. What are these beliefs and moral standards? The Christian faith is far more dynamic than either the Nazi or Communist faith. Why don't more people find it so? Why is the zeal of so many Christians so much less than that of the ardent Communist? How does II Timothy 1: 12 and Philippians 4:13 help us to answer these questions?

A Philosophy of Life That Works

Christianity has a philosophy of life for youth which satisfies the searching heart and thoughtful mind. The heart thirsts for "living water", i. e., for a "living energy proceeding from God," that keeps it morally and spiritually alive, truly refreshed. See John 4: 1-15. The mind hungers for a philosophy that is reasonable and true to the facts of life. The Christian belief that there is a Creator of this ordered world is more reasonable than the belief that life and the world are a result of blind chance. The Christian belief that the Creative Force at work in the world is Personal—a Living Spirit who thinks, wills and loves as revealed in Jesus Christ is more reasonable than the belief that the Creator of persons is impersonal.

It is a philosophy of life which gives an answer to the deepest and most searching questions. Consider some exaxmples: What is the purpose of life? "To know God and enjoy Him forever." What happens at death? There is the Christian doctrine of immortality. What leads to happiness? The beatitudes give the answer. (Matthew 5: 3-12.) How can I know what is right? Jesus shows us. (See John 14: 6). How can I know God? Through Jesus Christ. (See John 10: 30.)

It is a philosophy of life that is practical. Christianity can be put to work; furthermore, it demands of its adherents that they put it to work in their everyday affairs (See Matthew 7: 21-23). Here is a philosophy where faith and works cannot be separated (See James 2: 18-26).

Some questions: What is meant by "a philosophy of life?" How are belief and action related in "a philosophy of life?" What are the fundamentals of a Christian philosophy of life?

A Way That Saves

Christianity gives youth the way of salvation for the individual and the world. Salvation is a centuries old word but its meaning has tremendous significance for every person in every generation and for the world. Surely it is of paramount importance to every person to be saved from an unrighteous life to the good life; from a self-centered life to a God-centered life; from an unhappy life to a happy life; from the dire consequences of sin to a life that reaps the fruit of righteousness through the grace of God; from a life of misery, enslavement of the soul and damnation in this world and the next to a life that takes on the qualities and partakes of the fruits of "the life that is eternal" in this world and the next one. We cannot do this by ourselves. In Psalm 14: 1 we read, "The fool hath said in his heart, 'There is no God'." With equal surety we can say, "The fool hath said in his heart 'I can save myself'." Every person needs a Saviour. Christianity gives us Christ.

Nor can the world be saved unless it walks in the ways of Christ. As the world turns from the spirit of Christ it turns toward international jealousy,

strife and war; toward wretchedness upon the earth. As the world walks after the Christ it walks the road of mutual goodwill, peace and blessedness. As says the great missionary, Dr. E. Stanley Jones, "The world is faced with a choice, it's Christ or chaos.

Paul's Prayer

In Ephesians 4: 14-21 we can hear St. Paul speak to us—praying that we may be given strength from On High; that the living Christ may find a dwelling place in our hearts; that we may comprehend the full scope of his love, which surpasses knowledge; that we may never forget that God can do for us things which are greater than we can imagine, through His power working in us; and that we may give all praise to God in and through Christ, in and through the Church, at all times.

Some questions: What does a *saved person* believe and how does he act from day to day? What changes would take place in our world if the leaders of all the nations and the citizens whom they govern really accepted Christ as Saviour?

"THE ONLY TOMORROW"

By Max Ehrlich
Author, *The Big Eye*

I can't think of Brotherhood as just a word. It is more than just a good intention, a sermon from the pulpit, or a politician's cliche. It is a way of life, life itself, and it goes as deep into a man as his own heart. It is the only real proof that we have come out of the jungle, into the sun.

Brotherhood, as I see it, is one big thing, and a thousand little things. Brotherhood is color blind; it is a gate through a fence between neighbors; it is man's humanity to man. I believe in it. I believe that without a feeling of brotherhood for my fellow man, I am morally and spiritually bankrupt. And I *know* that it is our last great chance of survival, the only antidote to the Atom, the only barrier to the blast of the Bomb, the only tomorrow.

The Editor has not been able to locate the following ministers:

Rev. G. N. Spells, last listed from Carlisle, Pa.
Rev. M. F. Boulware, last listed from Asheville, N. C.
Rev. I. Climmons, last listed from Independence, La.
Rev. J. W. Thompson, last listed from Torrington, Conn.
Rev. W. C. Cooke, last listed from New Bern, N. C.
Rev. E. S. Bell, last listed from Youngstown, Ohio

THE FEDERAL COUNCIL OF CHURCHES
ANNUAL MESSAGE FOR RACE RELATIONS SUNDAY
February 11, 1951

(Written by Mrs. Douglas Horton, Vice President of the Federal Council for the Department of Race Relations and adopted by the Executive Committee.)

"God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . ." *Acts* 17: 24*a*, 26.

ALL MEN ARE BROTHERS. This is not a statement of a pious nor an idealistic goal. It is the statement of a fact. Time's moving finger writes for all to read that when men fail to act as brothers they violate the laws of God. Men who deny true kinship with their fellow-men, all fellow-men, find themselves at odds with their own destiny.

The world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety, and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of God and men. Men everywhere assert their right to be real persons, not chattels, nor underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status? Some give it motive power by acting like the brothers that they are. Too many others live as though it were not true that all men are the sons of God who made men of one blood. Too many talk of love but live in isolation from their brother men. Too many scorn their fellows, dealing with them as "lesser breeds without the Law" of God's creative love. Too many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

Yet Christians are the guardians of the truth that all men are the sons of God and cannot but be brothers. If we took that truth as literal, if we acknowledged kinship with all men, we could provide a groping world with light for solving problems yet unsolved. We shall not all agree on how our brotherhood should be expressed; we shall dispute the merits of this covenant or that; there will be those who in good faith vote yea on bills which call forth others nays. But Christians have a standard for their choice. If they would make all judgments in the light of what would serve a brother's need they would, indeed, lead on to righteousness.

The Christian who believes that men are sons of God will not deal with them as things, pawns in his game, mere units in his shop. Men are not tools for other men. Men are each other's brothers. What serves one at the cost of others' welfare cannot be the will of God who loves them all. Until men find a way of life which gives to all men opportunity to be their best we cannot have the blessing of true peace. This is a law of nature binding men as truly as other laws of nature bind the stars; for He "that made the world and all things therein . . . hath made of one blood all nations of men"; and God is love.

Those who dare to claim God's love are challenged to discover how God's will for all His sons can be fulfilled. This is no easy task. The tangled skein of our relationships tempts us to take no action lest we do something wrong. Some men will greet acts of goodwill with fear, resentment or treachery. But men of God are not deterred by human obstacles. In patience and in faith they seek the way in which God's will for man can be expressed. They know God's will is done by little men who grow to greatness as they work with Him to make their lives reveal God's law of brotherhood. ALL MEN ARE BROTHERS. GOD HAS SO DECREED.

What Christians Can Do

Create a group which will see God's leading through Bible study, prayer and fellowship for maintaining the standard of Christian Brotherhood about race in the church and the community, and for carrying out some of the following activities:

As individuals—

1—Examine your own attitudes and manners with regard to race.

2—Learn the basic facts about race. The Social Action Department of your church or denomination, or the Department of Race Relations, will send literature upon request.

3—Avoid generalizations or prejudgments based on race.

4—Refrain from telling stories which have derogatory implications about race, creed or national origin. Where one hears these stories he should tactfully point out that relating them spreads racial prejudice.

5—Correct derogatory or incorrect statements made by others about a race.

6—Find out what your church and denomination and other agencies are doing to improve race relations, and how you can become a part of this movement.

7—Support legislation designed to guarantee civic rights to all regardless of race, creed or national origin.

8—Work in your occupation, your union or vocational organization for fair employment practices.

As Church Organizations—

1—Strengthen Christian brotherhood through making church membership open to all, regardless of race.

2—Evaluate what your church has done in race relations and make plans for a rece relations program that runs throughout the year.

3—Sponsor study groups, forums, worship services and other activities as a means of bringing groups of different racial and cultural backgrounds together for the purpose of discovering common needs and mutual interests.

4—Discover what racial groups live in the community where the church is located; what contributions they are making to community life; what their problems are; and how the church or individuals can help resolve them.

5—Work to guarantee decent homes for all people and for the removal of restrictive housing covenants and community practices based on race or national origin.

6—Work for impartial justice in the courts and the elimination of discrimination on account of race, creed or national origin. The fields in which these barriers now exist include: employment, housing, education, health, recreation, hotel accommodation, and community services.

7—Work with employers groups, professional organizations and unions to establish employment practices based on character and skill rather than on race, creed or national origin.

The A. M. E. Zion Quarterly Review is being published in the Village which has known many of the outstanding leaders of the church among them being Bishop Singleton T. Jones who from a sick bed here wrote his poem "Retrospect" at the instance of Reverend B. F. Wheeler who published it in *Cullings From Zion's Poets.* The short note accompanying the poem read: "Rev. B. F. Wheeler, A. M., B. D.

Dear Bro:

Here are a few sick room musings which you can utilize, if you think them worth.

Fraternally, S. T. Jones.

Bedford, Pa., Aug. 23rd, 1890.

The Problem of Brotherhood

by Rev. Charles E. Boddie

Minister of Mt. Olive Baptist Church, Rochester, N. Y.

(Reprinted from Rochester "Admanual" 1948)

The following cranial cogitations are the result of an invitation from Ed Harrison to contribute whatever this feeble mind can yield on the subject: "Intelligent Tolerance—the Spread of Brotherhood". To make sure that the gray matter might wangle out sufficient wisdom to comprise a seven hundred word composition, two topics were really assigned. This article will concentrate only on the first impression suggested in the title, due to space limitation.

If the semantic revolution were not raging today at such fever pitch, we would feel disposed to elaborate on the second suggestion. But the phrase, "intelligent tolerance", cries out for examination and interpretation. On pain of being called a "lint picker", I must yield to the temptation, for the sake of clarity, so badly needed in any discussion in the field of human relations, of filling the allotted space with a dissertation of the definition of the term, to the exclusion of all else. The contemporary mood has us insisting upon replying vehemently, when ordered to "shoot the leopard on the spot", thusly: "Which spot? Please be specific!"

Tolerance is not a good word. To speak of intelligent tolerance is like trying to strike a match in order to see the darkness. It is impossible for tolerance and intelligence to bear a logical relation; the former puts too much of a drag upon the latter.

The word we want is goodwill; the phrase we are after is "intelligent goodwill". The concept now has meaning. One is now able to define love on its highest, most unselfish level, in terms of an idea pregnant with real significance. There is no love in mere tolerance. To "put up with someone" (which really means to tolerate the person) precludes any conception of life flowing out to that person, or banishes any hope that the tolerated person will ever open up his life completely to the one doing the tolerating.

It is unfortunate that there should have to be such a thing in the American caste situation as "racial strategy". Were goodwill instead of tolerance the rule of our conduct, this would not, could not be.

How soberingly true are the words of Dr. George D. Kelsey, writing on page 41 in the recent publication, "The Christian Way in Race Relation" (Harper Bros. 1948, $2.50): "There is a certain estrangement, distrust, and defensiveness in all human relations. We never let our lives flow freely into the lives of our neighbors, nor do we open our lives completely to them. On the contrary, we at best resort to some measure of strategem and defense.

The psychology of strategy and defense especially characterizes the relation between strangers and members of two hostile castes, this psychology is likely to become the whole of the relationship. If it does become the whole of the relation, and continues to do so, obviously (Christian) brotherhood is impossible."

Tolerance, then, is the way we excuse and fool ourselves as we rationalize our present conduct and attitude toward those who, in our unguarded moments of Kiplingese sophistication, we call "lesser breeds without the law".

What of intelligence? The word has been confused with learning, the accumulation of facts and data and figures; associated with the endowments of the erudite sporting scholastic honors and wearing of the academic toga. Intelligence is not of these things. Intelligence is the anticipation of consequences. *That* man is intelligent, who, in the light of an imaginative rehearsal of the consequences of what he is doing, or about to do, acts, expects and in general adjusts accordingly.

It is not intelligent to be merely tolerant; it is imperative to see that only as we practice goodwill are we intelligent. As a matter of fact, exercising goodwill is the only way the act of practice becomes a fact. Intolerance, which, unlike tolerance, can be practiced, for this very reason is far more desirable than the insipid, tasteless, neutral, tepid fiction of tolerance. There is really no such thing as an *act* of tolerance, by very definition. Only goodwill, or intolerance can be practiced. Tolerance has been embraced because, for expediency's sake, we have found it better not to act. This state of pragmatic inertia which tolerance spawns is what makes it the enigma that it is. Intolerance is at least an honest admission of our prejudices, and is vigorous; tolerance is a solitary nasty, brutish, dead thing. How can the word intelligence, with all the majesty it suggests, bear even an adjectival relation with so hideous a concept as tolerance!

There is a feature of what we shall from now on call intelligent goodwill which has relevance to the American system of caste. Many Americans think that they can meet the requirements of intelligent goodwill by loving the souls of members of other races while holding their bodies in contempt. Intelligent goodwill, however, does not see the other person from the point of view of one of its functions only:

"Like the Ethos of reason she honors in the other person his higher destiny; but in this she also includes psycho-physical needs. She does not separate his rational nature from his bodily nature, since she regards personality as a whole; she is able to unite both because in the Divine Will in Creation both the bodily nature and the eternal goal of man are posited as a unity." (Andrew Nygren *Agape* and Eros, N. Y. 1939, Vol. II, pp. 508-511). This means that it is impossible for an individual to love another's soul and hold his body in contempt.

Intelligent goodwill involves the acceptance and appreciation of the other person as he is, as God gives him to us. Otherwise, as Dr. Kelsey puts it, "We reject the gift of God and borrow our love from some quality in the person". Intelligent goodwill insists that our high regard for a person be spontaneous, unmotivated, groundless, and creative.

Finally, intelligent goodwill is essentially interpersonal, and not intergroupal. Democracy, which thrives best in such soil as is fertilized by personal allegiance to the principles of goodwill as is outlined in this paper, can actually be reduced to a matter of common decay and conscience. The acid test comes when the question is raised and insists on an answer from you, not as a member of a group, but as a personality, an individual: What do you think of intelligent goodwill? Has it your vote to be so if it can? Your answer will determine whether or not this world, now a neighborhood becames a brotherhood.

"A HEART-WARMING TALE"

By Mary Margaret McBride

You can talk until your tongue drops out about brotherhood and loving your neighbor and how fine and noble it all is, but brotherhood in action, however simple its form, has the fine words beat five ways. To prove it, I'll tell you a story you may have heard before but if you have it will be a heart-warming tale to hear again.

The scene is Detroit, Michigan. Two or three times every day a ragged line forms outside a nondescript red brick hall on the lower east side of the city. Not a man in line has a job, and most wouldn't even know where their next meal was coming from if it weren't for a group of business men who call themselves the Capuchin Charity Guild.

You'll find Protestants, Jews and Catholics in the guild and the members have managed to keep a kitchen open for the needy throughout the past 14 years whether there were 100 or 1500 hungry men.

The group takes its name from the Capuchin Monastery located a few doors from the Guild Hall. During the depression the monks began this task of feeding the hungry. But as it grew, a number of Catholic business men offered to help. Before long Protestants and Jews wanted in on the work. There were about 200 in the original group. Today there are nearly a thousand.

In the early days they promoted a much-needed Guild Hall and a kitchen. Then they suddenly had to have a basement and two cold storage rooms because tons of food and supplies poured in from local dairies, grocery chains and bakeries. Everybody wanted to help—brotherhood in action! See what I mean?

This is World Brotherhood Month

"MAN TO MAN"

By Eric Johnston

General Chairman, Brotherhood Week

We talk about building bridges of brotherhood around the world in answer to the communists pretensions, and that's a splendid vision. But brotherhood begins on a man to man basis at home and not a mass to mass basis across the oceans. Without that footing, it is idle talk and an empty vision.

We can't afford to blind ourselves to the disturbing and undermining racial and religious antagonisms in America. They will defeat our good intentions for a world brotherhood until we cast them out and live as brothers in our states, communities and neighborhoods—not for a single week in any year, but day by day and year by year.

Brotherhood Week February 18-25, 1951. Sponsored by The National Conference of Christians and Jews.

"THE CHOICE"

Prepared especially for Brotherhood Week
By the late William Rose Benet

Fear said to Hate
"Come, let us build a State
Proscribing all save of one tribe or skin
From joy therein!"

But Spirit said to Love
"See a huge world, whereof
All are one body. Quickly, in every land,
Reach hand to hand!"

Alarmed for ambush, sullen before all light,
Crouch Fear and Hate within the caves of night,
While Spirit and Love, from no man fugitive,
Walk in the sun's free dower through which we live.

"THE AWESOME CANYON OUT OF WHICH WE HAVE RISEN"

By Robert G. Sproul
President, University of California

Regardless of what skeptics may think or say, world brotherhood transcending national, religious, and racial boundaries is more than a Utopian dream. The history of mankind clearly reveals a steady growth in the size and complexity of the groups within which human beings recognize social kinship and feel under moral compulsion to keep the peace. We have definitely outlived the day when every person outside of our own family, band or horde, was a stranger, and every stranger an enemy. We have not yet outlived the fear that nations must be strangers one to another and, therefore, potential enemies. But considering how little time has elapsed since we achieved the first advance, I see no need for discouragement.

It is true that we should keep our eyes toward the future, and our feet on the upward road. It is good that we should lend sharpness to our vision and strength to our stride by contrasting the realities of the present with the potentialities of the future. Constant reiteration of the need for improvement, and demonstration that there is room for it, supply fuel and spark to overcome the natural inertia of the human machine. But it is also good to glance backward from time to time for assurance that progress has been made. Universal brotherhood of mankind may not be achieved for some time to come, but we have climbed high enough in our quest of that goal to gain inspiration from the awesome canyon out of which we have risen.

The annual observance of a Brotherhood Week will periodically remind us of these facts, and I hope stimulate all of us, particularly those who are in positions of leadership, to take inventory of their thought patterns and philosophical furniture. There are so many dark shelves and tortuous aisles in the mind that accumulated stocks often become contaminated by prejudice without our noticing it. They should be taken out for airing, inspected, and either thrown away or dusted off, at least once a year.

It is most appropriate that Brotherhood Week should be sponsored by the National Conference of Christians and Jews, for it is fundamental to understanding and friendliness between nations and races that there be understanding and friendliness between religious groups. A man's religion is his source of highest authority for beliefs and actions. If there is conflict or lack of tolerance between authorities, there will be conflict and lack of tolerance among men.

Our Schools and Colleges

Lomax-Hannon College was founded by the Late Bishop John Wesley Alstork in 1893 and it was adopted by the North Alabama Conference December 1893 at Mt. Zion A. M. E. Zion Church in Montgomery, Alabama.

Classes were held in 1894, in Greenville, Alabama, first in a small frame building, and then in the parsonage of Butler Chapel, and finally in a three-room shack on the present site of Lomax-Hannon College. The site consisted of twenty-six acres of land, which had been purchased for the school.

In later years the acreage was greatly increased to that of two hundred twelve acres, which included a farm.

Early Program

The early program of the school placed emphasis on the work usually conducted in the first six grades. It was later expanded to include the 9th, 10th, and eleventh years, and, finally the 12th. For a great number of years it was the only four year High School in Butler County. In this respect it met a great need in the field of education, with special emphasis on Christian Education and the training of Christian leadership, both Lay and Ministerial. The school has contributed much to the growth and development of the Zion Church in Alabama. It has greatly lifted the educational level of the Negroes in the Deep South and especially the "Black Belt" of the State of Alabama. Many of the present teachers in Butler County are graduates of Lomax-Hannon.

Recent Development

In 1949 Lomax-Hannon College was organized as a Junior College with Rev. Leslie Scales, Mr. Johnie J. Jones, Miss Eddie Mae Ingram, Mr. Earnest Stackhouse, Miss Beulah Carroll, Mr. Isaac Knight and Miss Blanche Harson as the first students in the Junior College. The reason for the change in program was imperative since two full four year high schools had been set up by the County School Board, one at Georgiana, twenty-three miles from Greenville and the other at Greenville where the school is located. These schools have the advantage of free tuition, free transportation and the best of equipment. Therefore, our new program set about to eliminate all competition with these county schools.

A Need To Be Met

Lomax-Hannon served well the people of "yester-years" as a High School and as a training center for ministers in preparation for college and seminary education. New situations and new demands for a higher trained leadership in the Deep South calls for better schools and colleges in that section.

Many of the ministers who have been trained at Lomax-Hannon College have gone to schools further North to complete their training, and, for the

most part, have never returned to Alabama or to the Deep South to serve the people who need them most. Thus, Alabama has slowed its steps due to the lack of a better trained indigenous leadership. This need must be met immediately or we will continue to slip backward, or at most, stand still while the world rapidly moves forward. WE MUST HAVE AN ACCREDITED SCHOOL OF RELIGION FOR THE TRAINING OF MINISTERS, and we must have a Four Year College for the training of Christian leaders for the home, the community, the school, and the church.

The Deep South

Here we have included in this factual statement an analysis of some of the problems of the Deep South. We have chosen to call this the DEEP SOUTH OF ZION METHODISM as well, where there is only one Zion Methodist School, struggling to survive at this time. Geared to serve Zion's second largest group of believers, Alabama, Florida, Georgia, Mississippi and Louisiana are essential to our continued life and existence.

There are more than 14,000,000 people living in this section. More than one-third of that population are Negroes, or more than 5,000,000 persons. ZION HAS HER SHARE OF THE NEGRO POPULATION and along with this, an equal share of the Christian education responsibility and leadership.

Improvements

All preparations have been made for the construction of the new administration building. The campus has been carefully graded, all trees removed for the improvement of the campus, for the cutting of new roads and erection of the new building. Thousands of tons of dirt have been shifted from unsightly high places to the low places. The new campus drive will put the old and the new buildings on a line, with a beautiful courtway between the buildings. The drive will have two entrances on the highway (Route 31) with brick gateways twenty feet apart, bearing historical plaques. All of these campus roads have been cut and graded to the desired levels. The campus has been sown to grass and the new site for the President's home has been carefully graded.

What we are trying to tell you is that more than $3,000.00 worth of work has been done. Most of it has been done at no cost to the school, including work and material. For this we are grateful to Honorable James T. Beeland, Judge of Greenville and in charge of the County Roads.

The A. M. E. Zion Book Concern was first established in 1841, in New York City. The Reverend Jacob Thomas was its first manager. Later its name was changed to the A. M. E. Zion Publication House and transferred to Charlotte, North Carolina. Bishop Thomas Lomax did great work in securing this location.

EDITORIALS

THE MATTER OF LEADERSHIP

Few individuals care too much about making New Year Resolutions. Perhaps it is because these mental *notes* are so easily forgotten. Yet, as one looks ahead into these days which concern our present generation one has a sincere wish that some plan of improvement is developed and followed.

If there is one thing for which we need to set our aim it is the matter of leadership. Careful observation of all of us will surely evince the ready agreement along this line. Digging a little deeper beneath the surface will bring to light amazing truths which cannot now be ignored.

One wishes very much that the Annual Conferences of the past in so many areas had have busied themselves with just more than hearing financial reports. We reap today the result of that shortcoming. For a number of years now it must have been apparent that the migratory shift from rural to urban centers of the South was in full swing but for some reason no decided effort was made or is being made to cope with the dangerous position in which the Church is placed. Dr. Walter H. Lovell, the Editor of the Star of Zion, has brought to our attention time and time again the fact that we are a *rural* church. We have accepted that fact with a great deal of idle thinking and nothing more. The Editor of the Star could go beyond this point and aptly declare that we are fast becoming *No Church* in the many areas where this rural to urban migration is setting in like the coursings of a mountain stream.

Has anyone ever analyzed the results of the plantation system to its full? Give a people a building in which to worship and very little other responsibility as to upkeep and no mortgage and then provide them with a minister who is supposed to preach on Sunday and leave on Monday and you train a people not only to shun urban church responsibilities but you have a ministry equally as impotent. Those who have served in the South or who have had the privilege of close observation can discern that which makes it difficult for us to shift emphasis where this is vitally needed.

These statements cast aspersion on no person and no leadership. They merely attempt to state conditions as they exist. Isolated cases of the same *dullness* of spiritual progress can be noted in instances where Northern congregations have been recipients of philanthropy. Any minister who has had a job of leadership in such a situation can attest to this.

Two of our Bishops in these areas have attempted to bring to the Church's attention just what is happening, with little result. In my *slide* collection I have a prized picture of a Zion Church bulging with cotton and (the plantation owner had no place to store it and since the ground belonged to him and the church had been given by some remote ancestor, he felt it was his right

to use it), the pulpit stand and broken rail still in place. In another a sufficient number of persons have gone out of two rural churches to a given city to provide us with a fine membership.

Bishop Buford F. Gordon faces a problem which is common to all the Bishops with areas in the Deep South. He complains that our lack of colleges in this area has forced our own leadership to seek training farther North. Once having left their home areas and noting the better opportunity (and the *casing* of race prejudice)) they have refused to return. The Bishop feels that the answer is in training our leadership in the area. The writer believes that at least two other Bishops share his viewpoint.

On Contiguous Districts

Reluctantly, the writer has had to arrive at the decision that the Church is not ready for Contiguous Districts. It seems a pity that this plan must give way to the results of our own sellfishness, our unwillingness to see beyond our own areas, our determination to jealously guard our own even though the facts may show that a greater good can be done by a common approach to a given problem. The Next General Conference's Episcopal Committee will have to face a grave decision or become traitors to the Fathers. Unless we revamp our Home Missions setup in such a way as to take care of our mission areas they will have to be tied to stronger conferences or abandoned.

EVOLVING A JUNIOR COLLEGE SYSTEM

The work now going on in four of our schools, three located in that which might be termed "The Deep South" and the imperative need for leadership seems to demand radical steps along this line. Several years ago the Editor suggested that a system be evolved that would permit a common President for *all* these institutions with a joint Board of Trustees to govern them. The campaigns now going on in three of these institutions and the unfortunate situation which hinged around the fourth as the result of business practices might lend greater merit to the suggestion.

Now that the Fall Conferences are concluded the time has come for a clear appraisal of the Denominational condition. It might be a very good thing for the church if all the reports on the state of the church were somehow brought together and analyzed by some competent group. The editor of the Review confesses that the areas which he was privileged to visit brought him to a wiser and sadder evaluation of the communion, its challenges and its answers to those challenges, its strong and its weak points, its past and its future.

The Allegheny Conference, for the first time met in West Virginia, at Huntington. In the more than a century and a half of our denominational

history no annual conference has found is possible to meet in that great state. It was truthfully a historic session, bringing to all who attended a clearer perceptive of the lofty opportunities we have overlooked in this area adjacent to three or four of our major conferences. One longingly wonders how much strength we might now boast in these areas if our faith and our courage had have been greater a quarter of a century ago.

Like a great sea at low tide we were forced to note the recession of our denomination in the pioneering sections of the Southwest. The tragedy is that there was a day when we boasted greater and better churches and more of them. Now, only embers remain. Of course no one is interested. Few see that the confining of our days to our individual problems merely leads to the eventual snowballing of the disaster.

THE BOARD OF BISHOPS' MEETING IN PHILADELPHIA

The Board of Bishops met in the historic Wesley Church, 15th and Lombard Streets, Philadelphia, the 10th of January. The Editor made his way reluctantly to the City of *Brotherly Love* for his experiences in that city were none too pleasant. (A few years ago his attendance at a National gathering of Church leaders was marred by overt prejudice in the Benjamin Franklin Hotel when he was refused service in one of the dining rooms because of color. The tragedy of it all was that the one in charge of the dining room delivered the decision in broken English.) The sessions turned out to be one of the most pleasant we have ever attended. The hospitality of the Wesley Church was not delivered in words but in deeds. This is clearly demonstrated when we state that every call for meals saw practically everyone in Wesley's dining room. Doing everything for their guests' comfort was the Hardge family and a few of us will not easily forget it.

Mayor Bernard Samuel of Philadelphia was present and spoke to the Wednesday evening sessions. At the conclusion of the services our opinion of Philadelphia was considerably higher. Present also was Attorney Raymond Pace Alexander. Friday evening, we were joyously pleased to have with us Mrs. Ida L. Wallace, the wife of Bishop Paris Arthur Wallace.

A great sermon was preached by Bishop Buford F. Gordon at the opening session, Wednesday morning. We expect to carry it in the next issue.

While little was heard of our Mission work in the open meetings several comments and suggestions were noted. The suggestion proposed in the last issue of the Review at least was not received with hostility by those who raise the money.

By far the finest and most concrete suggestion we have heard so far came from Bishop Cameron Chesterfield Alleyne, the host Bishop, who advanced

the idea that the next Bishops' meeting should be carried to one of the Home Missions Conferences, such as to Memphis, and the areas be asked to bring a contribution for Home Missions Work. If the idea is acceptable could not this be decided upon in the next meeting of the Board (presumably at Livingstone College, February 8, 1951). If the Spring and Summer Conferences are to participate in such a plan the decision would have to be made before April. And, an early setting of time and place might do something about attendance.

Bishop Alleyne also suggested a special meeting on Home Missions. The Editor hopes both these suggestions secure favorable hearings. The truth is unless we focus attention (financially and otherwise) on our Home Missions Conferences we must cast aside all ideas of contiguous districts and scrap the setup we now have.

"WE CANNOT AFFORD TO DO LESS"

By Ralph J. Bunche

There is wide-spread knowledge in the world of the imperfections of American democracy, of the anti-democratic racial and religious attitudes which weaken our unity and sap our strength. We know that there are these imperfections. We talk about them; we face them frankly. Indeed it is a part of our strength that, in the democratic framework of our society, we are entitled to point to our shortcomings. Yet it is unfortunate that they are there. Our enemies, of course, exaggerate; we couldn't expect them to do otherwise. But to our friends, and our friends are many, these imperfections are puzzling.

It seems to me that our answer must be—and it is the only answer worthy of a democratic society—to exert every possible effort to eliminate un-democratic practices and un-democratic attitudes, to do all that we can to do to close the gap between our professions of democracy and our practice of it.

This is the only way that we can achieve our maximum national strength and unity and fully discharge our international responsibilities. In these critical times, this we must do. We cannot afford to do less.

The A. M. E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton as a "national literary and homiletic magazine devoted to the material, mental, moral and religious uplift of all the people, and the practical help of the preacher." The following have been editors: Bishop G. W. Clinton, the founder, Hon. John C. Dancy, who was one time Recorder of Deeds, Washington, D. C., Reverend L. W. Kyles, later Bishop, Reverend Cameron Chesterfield Alleyne, late Bishop, Reverend W. O. Carrington, Reverend P. K. Fonville and Reverend James Clair Taylor, later Bishop.

BISHOP E. B. WATSON PASSES

Scarcely had we all returned from the Philadelphia meeting when the sad news of the passing of the beloved Bishop E. B. Watson came over the wire. Many of us who saw him presiding at the recent Bishops' session caught ourselves sincerely hoping that the news somehow had been garbled but the second telegram from the Secretary of the Denomination left no further room for doubting. Bishop E. B. Watson was no more.

Few of our chief pastors have ever been held in the high esteem which existed in Bishop Watson's case. The conferences over which he presided were reaching a new high note in love and Christian cooperation. Seldom have we seen the spirit of oneness existent as it pervaded his district. Where Clinton Junior College is concerned we have been unable to run across a finer spirit of Bishops working together for the common good.

We presume it was the full knowledge of these things which prompted us to say to Mrs. Watson at Philadelphia *"please* take care of him, for the Church needs him more than ever before." It seems to us now that those of us who reach the point of universal acclaim are desired most for God's realm.

Bishop Watson was a quiet, unassuming minister who was obedient to his God and his Church. Not always was it pleasant to humble one's will to those powers, not always was it his desire, but he was faithful and obedient. The greatest success he was privileged to achieve in the active ministry came because of this obedience.

The Bishop in the years he was privileged to serve, never spared himself for his Church. The editor recalls one incident less than a year ago when he suggested to the Bishop that an over-night bus trip was too much. The Bishop assured us that he didn't mind, and since he would be home early in the morning he could rest then. We turned away from the bus station not quite satisfied to see this beloved churchman enduring the discomforts, both mental and physical, of the trip ahead.

To presume to regret more his passing would infringe on the rights of God, but we know all too well the sadness of such men as Crosby and Lusan and Leake and Riggs and Long and Perry and Cooke and all the others of his district.

LOOKING AHEAD IN BOOKS

Take A Second Look at Yourself

by John Homer Miller

One of the hopeful signs of our world is the great increase in devotional reading. John Homer Miller's book is another in his great group. The Boston Herald says of this work:

> "Helpful Hints on how to live better . . . . . The fire of inspiration is constant . . . . . It will be useful to all of us, this treasure house of helpfulness."

To mention a few of the chapters which appealed to the editor we would list

You Live What You Think
Slow Down and Live Longer
Life is Too Short to Be Little
It is Later Than You Think
Who Are You Anyway?
The Virtue of a Grateful Heart.

This book sells for $2

Parsonage Doorway
by Anna Laura Gebhard

A rich source of real life is that which ordinarily goes on in the minister's home. Giving a new view into the life of the spiritual leader as seen from that of children Parsonage Doorway is far from that which one would expect. The author has pictured a laughing, loving, intimate family life which is just naturally good reading. Chapters listed are: The Doorway, The Lilac Christmas Tree, Humpty-Dumpty Duaney, Morning Comes Early, Someone's At The Door, Easter is a Happy Time, Mine!, Hands Around the World, Redoing the Parsonage, Sanctuary Hours, Tool Box Talents, Step, Step, Step, We're Going To Our Church, Gardens Grow Families, The Larger Life and Joy to the World.

The cost $1.75

An Introduction to New Testament Thought

by Frederick C. Grant

Broad in scope, penetrating in treatment, this volume analyzes and relates the key thoughts in the New Testament.

With sound scholarship, knowledge of original sources and deep religious insight, Dr. Grant examines and explains the nature of the scope of

New Testament thought, its relationship to Old Testament thought, and the influences which have helped to mold it. He studies each of the great New Testament doctrines and interprets it in light of its basis in Jewish religion, its development in the early church, and its significance in contemporary attitudes.

The work of a leading New Testament scholar, An Introduction to New Testament Thought is an authoritative survey of a vital field which no writer with the benefit of recent critical discoveries has so thoroughly covered. For every New Testament student it provides a wealth of essential fact and sound interpretation—a comprehensive background for deeper understanding of the gospel in Christ.

"A comprehensive survey of the key ideas . . . No other introduction to the New Testament succeeds so thoroughly in giving the reader his bearings in the world of the New Testament. It is a superb guide and companion, . . . a priceless book."—The Living Church.

"The kind of broad survey which enables the reader to see the main points without being confused by too much technical detail . . . He finds within the variety and diversity that characterized a growing church a faith which has a real consistency and unity within itself."—Religious Book Club.

Secure These For Your Library

What Shall I Preach? by George Brown Thomas

The Preparation of Sermons by Andrew W. Blackwood

Pastoral Counseling by Seward Hiltner

Public Relations for Churches by Steward Harral

The Theology of the Old Testament by Otto J. Baab

Pastoral Leadership by Andrew W. Blackwood

The Sunday School agency is the oldest of the educational agencies of the denomination, having been established as the Sunday School Union by the Board of Bishops in session at Asheville, North Carolina, in 1889 The Sunday School Board was not formed until the General Conference at Louisville, Ky., in 1916. The office of the General Superintendent was created at this General Conference. This gave the Department two general officers,—the Editor of the Sunday School Literature and the General Superintendent of Sunday Schools.

IN AUDIO-VISUAL AIDS

Our Church, World Order:

A great many churches will find that the use of film strips, both sound and those with the script only, will fill a great need in the program of the average congregation. One such film strip, a sound one (with records, 78 r.p.m.) is *Our Church, World Order.* Produced by the Congregational and Christian Churches under the direction of the Reverend Alexander B. Ferguson with the script by Alan Shilin, narration by Hugh Conover, and music by William Meeder, the film strip does a noble job of presenting the full mission of the church. The writer feels that one of the major needs of our church is *program enrichment* and *Our Church, World Order,* if studied and used as a pattern will be a long step in this direction.

The Christian Education Department through its Leadership Education Division has had occasion to use this film at least five times and can readily attest to its fulfilling its mission.

Rebirth in Roxbury:

A film strip issued by the same Congregational-Christian Church is due shortly. It will deal with the same type of Church outlook we have mentioned as so needed above. We urge your securing a copy for the observance of Race Relations and Brotherhood month. It will probably sell for $10 with recordings. Write the Editor if you are interested.

To Live Together:

The work of the Anti-Defamation League in the production of films and other audio-visual aids has been noteworthy in recent years. We cannot think of lessening our attack on prejudice so long as the seeds exist. We would recommend, therefore, *To Live Together* as your film of the month. It deals with the relationships of boys and girls of different racial backgrounds in an interracial camp. The running time is 31 minutes.

Prejudice:

The first film of your Protestant Film Commission. Do not neglect its use in your inter-racial relations.

Advance in Africa:

It was reported in Philadelphia that a major part of the asking for the Golden-Diamond Jubilee is now in our Foreign Missions office. If you have not completed the amount you have decided to give you might be interested in this film. A black and white or the more expensive color prints may be rented from the Southern Baptist Convention. While it deals with that church's mission work in Africa, the pattern is so similar that it can fill a need.